



TO THE RIGHT *Honorable, his very good Lord,*

Syr William Cicill, Baron of Burgley, Lord
high Treasurer of England, &c. And to his honou-
rable Patrone, Syr VVALTER MILDWAY, Knight,
Chauncellour of her Maiesties Exchequer, GEORGE

VVITHER vvisheth Grace and peace,

vvith all heauenly blessings, from

the father of our Lord Ie-

sus Christ.



IT is an vsuall manner (right
honourable) for all those that
goe about to publish any work
or writing of theirs, to dedi-
cate it to some one or other,
eyther to be a Testimony to
the World, of their mutuall loue and friend-
shippe, or else to witnesse their dutifulnesse
or thankfulness for benefites receyued, or else
that vnder the protection, defence and fauour
of authority, their works may the better passe
and be the safelier guarded and defended a-
gainst all busie reprehenders. Wherefore vn-
willing to break the receiued custome, & loo-
king amongst the Honourable, to whom for bene-

benefites I am bounde: As I confesse that amongest them I haue founde many and great welwillers, so to you two, whome my estate hath compelled to trouble and vse moste, for your constant good will and continued fauour shewed and benefites bestowed, I am aboue all others most bounden, and therefore as a thankfull remembrance haue dedicated this simple sily labor vnto your honors. God in these our days, hath raised vp a number of worthy, learned carefull men for the Church of God, whereof some bestowe themselves wholly in teaching of their flockes; others for the more generall benefite of the Church, spend part of their time & paines in writing. Of the latter sort, some translate into our tongue the learned works of other, some set out learned Sermons, Catechismes and other treatises for the admonition & instruction of the people: some shew their learning in mightily refuting and confounding the common aduersaries: Yet amongest them all, one thing I see wanting. For where I see that God hath giuen vnto men two manner of Instructions and teachings: one by his word, another by his creatures, and for to help our dulnesse to learne by his creatures, hath by his Spirit in his holy Words, giuen a meruellous number of Lessons drawne from thinges sensible. In the former manner of teaching, God hath blessed vs (in comparison of our Fathers & boundant

The Epistle Dedicatory.

boundantly) But in the latter I haue not seene any man of our time, that of purpose hath taken paynes. Which want no doubt is some cause, that (by these outward things, which God hath appointed to bee so many helps not onely for the present necessities of this life but also to Heauen) Men, ignoraunt of the good Lessons which the Holy Ghost giueth by them, for want of further and deeper consideration, are detayned vpon earth, and drowned in earthly things, and doe not possesse but are possessed of their possessions. Wherefore in some little part to supplye that want, but cheefelye to giue to others of greater learning and giftes, occasion to bestowe this way some part of their leasure: I haue collected into the order of an Alphabet these fewe Lessons giuen by the spirite of God: Wherein, as I haue cheefely respected the benefite of the ruder sorte, so to accommodate my selfe vnto them, I haue endeouored with playnesse as much breuitye and shortnesse as I possibly could, and therein for the moste part, I haue deliuered the very wordes of the Holy Ghost, worde for worde: And wheresoether I haue gone a little from them, yet there the very wordes giue manifest occasion of the collection. Which, that it may of all men the better and with lesse payne bee seene and viewed, I haue in the Margent noted not onely euery Chapi-

The Epistle Dedicatory.

ter, but also every verse whence I haue gathered the note set downe. If then any may be occasioned by meane hereof, by the sight and vsing of earthly blessings, to lift vp their minds to heavenly contemplation, and thankfull consideration of the Power, Wisedome, and goodnesse of God; then haue I my desire, and that which I onely seeke for. Thus I commit your Honours to the protection of Almighty God, whoeuer preserue both you and yours. *Danbury, the*
29. of Ianuary.

1585.



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An Alphabet

for laymen, deliuering vnto them
such lessons as the holye Ghost tea-
cheth them in the worde, by
thinges sensible.

Abundaunce.



When God blesseth vs with *Abun* Deutr. 10. 14.
daunce, then are wee to call to
minde whose gift and liberali-
tie it is: namely, that the earth Psalm. 24. 1
is the Lordes, and all that there-
in is, and that manifold are his
worke, all which hee hath in wisdome made,
and the earth is full of his riches. Hee gyueth it
to men and they gather it, he openeth his hand,
and they are filled with good thinges. Yet not-
withstanding they must beware of couetousnes.
For though they haue *Abundance*, yet their life
standeth not therein. But they must remember
that they which be rich in this worlde, are char-
ged to be readie to giue and glad to distribute.
For if they haue this worlde's good, and see their
brother

Psal. 104. 24
28.

Luke. 12. 15

1. Tim. 6. 18

John. 1. 5.

brother haue need, and shunt by their compassion from him; the love of God dwelleth not in them. And then shall this iudgement light vpon them, that as their goods increase: so shal they increase that eat them, and no good shall come to the owners, but the beholding of it with their eyes, and they shall beget Sonnes, and in their hands shal be nothing els, though they haue riches, treasures and honour, and want nothing of all that their heart desireth, yet they shall not haue power to eate thereof, but straungers shall eat it vp.

Eccles. 5. 10.
8. 13.

Eccles. 6. 2.

Adamant.

Ezech. 3. 9.

BEcause wicked men are impudent and stiff-headed, and also in great number and countenance, therefore God promisetli his assistance to his Ministers, and to giue them boldnesse and constancie in their calling, and to make their foreheads as hard as the Adamant, so that they shall not feare the great lookes of them that rebell against God.

Adder.

Ps. 58. 4. 7.

THE Adder expresseth the nature of obstinate wicked men. For as he is by nature enclined and desirous to sting and to hurt with his poyson whomsoever he may: so all their counsels tend to the increas of wickednesse and mischief. And as this euill in the nature of an Adder can by no meanes be repelled, no not by enchaunt.

chauntment, for he stoppeth his eares against the
harmer. So there is no hope of the conversion
of these obstinate wicked ones, who stubbournly
refuse to here all wholesome doctrine and good
counsell that proceedeth out of the Word, where
of we haue example in the counsell that stoned
Steuen, for they stopped their eares. And in the
Papists amongst vs, who will not come into
those places, where the Word is read and prea-
ched.

Age.

TO liue long is a blessing giuen of God, to
them that duely and dutifully honour their
Parents. But sometime God taketh them away
sooner for their benefit. For Age is not to be glo-
ried in; but when it is found in the way of righ-
teousnesse, we must honour the aged, and rise vp
before the hoare head. The children that forget
this dutie, God sheweth heauie iudgements vpon
them, by causing wild beares out of the wood to
teare them in peeces, Gods arme is not shorted,
his hand is stretched out still. Therfore we must
not rashely rebuke an old man, but beseech him
as a father. And further we must take heed how
we forsake the counsell of olde men, who by rea-
son of their long experience know much, and be-
take our selues to the counsell of young men,
which for the more part is more bold then wise.

Ages. 7. 11.

1. 1. 1. 1.

2. 1. 1. 1.

Exod. 10. 11.

2. Kin. 21. 10.

Prou. 16. 31.

Leuit. 19. 31.

1. Kin. 2. 23.

24.

1. Tim. 5. 5.

1. Kin. 12. 11.

14.

11. 1. 1. 1.

Ambition.

Ambition is a dangerous euil, it doth not on-
ly ouertake y wicked, but it often creepeth
Math. 18. 1. into the Godly, and dangerously infecteth them,
20. verse, 24. so that Christ him selfe diuers times findeth his
owne Apostles deeply touched with it, till men
reforme this vice, and bee as free from it as litle
18. verse, 3. infants, they can not enter into the kingdome of
heauen. Nay they can not beleue so long as they
Iohn. 5. 44. are greedy to be honoured of men, and seeke not
for the honour that commeth from God alone.
Genes. 3. 5. Let them thinke of this, that hunt after honour
and dignitie, and marke from Caine forwarde,
what mischieses this wrought in wicked men.
It was the cause of the fall of Adam. It caused
11. verse 4. men to giue the attempt to builde the Towre of
Babell. It caused Choz, Dathan, and Abiron,
Num. 16. 3. and the rest to rebell against Moles and Aaron.
It made Haman thinke all his honour riches and
Este. 3. 6. estimation nothing, as long as Harbocheus (who
would not serue his ambitious affection) liued,
and such like.

Appels.

Appels made of Gold, and beautifull pictures
framed of siluer, are neither so precious nor
Prone. 25. 12 so comely, as a worde spoken and vttered in due
tyne and place.

Almesse.

Almesse.

Give *Almesse*, sell that which you haue and giue *Almesse*, make you bagges which waxe not old, a treasure which can not fayle in heauen: make you friendes of the riches of iniquitie, that when you want, they may receiue you into euerlasting habitation. What a man soweth, that shal he reape. He that soweth sparingly shall reape sparingly. Our *Almesse* if it be franckly bestowed is a sacrifice of sweete saour, and pleaseth God very well, but yet we must doe our *Almesse* secretly, least we hunt for the praise of men by doing it openly, and so shew our selues to be Hypocrites.

Luke. 11. 41.
12. verse 33.
16. vers. 9.

Galathi. 6. 7.
2. Corin. 9. 6

Philip. 4. 18

Heb. 13. 16
Math. 6. 3.

Anger.

When we be prouoked to *Anger*, or see o- ther angrie, then let vs thinke that he which is slow to *Anger* is better then the mighty man, and he that ruleth his owne minde, is better then he that winneth a Citie, and that he that is hasty to anger committeth not onely folly, but also in the iudgement of God is a murderer. Wherefore let vs learne so to be angrie that we sinne not. And when we deale with hotte and ha- stie men, let vs abstaine from grienous wordes, for they stirre vp *Anger*, and rather vse soft and milde answers, for they put awaie wrath. Further, an angrie man stirreth vpp strife, which

Pro. 16. 32

14. vers. 17.

Math. 5. 22

Psal. 4. 4

Pro. 15. 1

which he that is slow to wrath appeaseth, about
 18. all take heed of angring the Prince.

Apparrell.

In our first creation we were not subiect to
 the iniuries of the weather, neither yet had
 wee any thing to bee ashamed of, or that wee
 neede to hide. Therefore afore Adams transgres-
 sion he ware no apparrell. The putting on & off &
 shifting of our garmentes should cause vs to re-
 member out of what felicity we fell, and therefore
 shoulde not encrease, but rather repressle pride.

The first garmentes that Adam and Eue did
 wear, God made and put on, which was to them
 and their posteritie a signe and seale of Gods
 goodnesse, that hee woulde not deale with them
 according to their deserts, considering that when
 they had moske greuously offended, then hee
 most graciously provided for their necessity.

As our clothes when they ware old, we change
 them: So heauen and earth and all that is in
 them shall be chaunged.

An olde rotten tottered garment, cannot bee
 comely peeced with new, whole, and sound cloth:
 so they that plant and place their righteousness in
 fasting and other externall exercises, can not ad-
 mit that righteousness that cometh onely and
 wholly by Christ.

Soft silkes and other rusteling braverie in ap-
 parrell, very often bewrayeth clouting spirits, and
 there

therefore are ordinarily to bee founde in bling Courts.

When wee see men by apparell or such other outward meanes, hunt after the estimation of men, then let vs call to minde what Christ spake in like case of the Pharisees: namely that they doe all their works for to be seene of men.

We are to bee contented and to satisfie our selues, if God giue vs meate for our bellies, and clothes for our backes.

Finally, Saint Peter teacheth vs not to beautify and deck our selues with gay apparell and costly Jewels, But with the incorruption of the heart, and meekenesse and quietnesse of spirit.

As other men desire to be gorgeously apparelled, so the children of God desire to bee clothed with their house which is from heauen.

The proude man hath think violence as comely for him, as a decent and a fit garment.

The garments that are layde by till they bee moth-eaten, shall witnesse against the owners of their pride and superfluity.

Army.

AN Army of men shoulde make vs remember that the Lorde he is GOD of hostes, that is, that all strength and force of men is at his both and commandement. For both it withholdeth vs from procuring the curse of God, in making flesh our arme, and also causeth vs to dis-

spite the might of men that seeke to destroy the Church and truth of God. For he hath giuen his Angelles charge ouer the Godly, and they encampe them selues round about them that feare him. Further, we are to remember that as the armie of heauen is innumerable, and the sand of the Sea vnnearurable: euen so God will multiply his Church.

Armor.

The sight of *Armor* should bring to minde, how conuenient it is for vs to put on y^e *Armor* of light, that is such defences against sinne, as light: that is, knowledge and vnderstanding of the Word both lead vs vnto. Further, by it we are admonished how many and great enemies we haue to do withall, and therefore that it is necessarie to bee armed at all points with suche *Armor* as God in his word hath appointed vnto vs. For otherwise we can not withstande the assaults of so mighty, so fierce, and so wily aduersaries. But against the might and power of our God nothing can preuaile.

Arrowes.

Bitter wordes pearce like arrowes, they are secretly shot at the innocent, they suddenly strike him and wound him when he least thinketh, and when he imagineth no hurt towards him. But God with his *Arrowes* mightely shot, shall

Psalme. 27. 3

92. verse 18

34. verse 7

Iere. 33. 22

Rom. 13. 12.

Ephes. 6. 13

Psal. 64. 3-4

102. verse 4.

shall pay home again the guiltfull and deerefull
tongue.

As Arrows are at the commaundment of the
owner to be vled: So children at the commaunde-
ment of Godly parentes. And as Arrows are an
excellent Weapon of defence to a strong and a
mighty man, that can shoote them with courage:
So children godly brought vp, are a speciall pro-
tection and defence to their Parents. And as the
strong mans quiver, the better it is furnished
with chosen shaftes, the better defence hee hath:
So, the more such Children, the greater is the
happinesse of the parents.

Psal. 127. 4

Asse.

MAn, if he looke backe to his byrth, and con-
sider how little wisdom, a silly new born
Babe bringeth with him into the Worlde, shall
see that the Asse Colt, which of all other beasts
is counted the veriest dullard, bringeth more
wit and ability to helpe him selfe then hee. So
that whatsoeuer we haue, we haue it afterwards
by the gift and liberality of God.

Iob. 11. 12. 13

Axe.

When we see men hew down wood with
Axes, wee are to remember, that they
whose ministry & seruice, God vseth to destroy
to plague others, are so in þ hand of God, as the
hat-

May 10. 11.

May 10. 12

Prover. 11. 1

20 verse to

Leuit. 19. 36

Haggi. 16.

The Law of the Lord.

hath set in the hands of the hebrews: for man.
As therefore on the one side we are to comfort our
brethren in affliction, because God is the moderator
thereof: so on the other, if God use us against us
there, we must take heed of pride, and of exalting
ourselves against him that mooueth us. As men
thrust away their woyme & broken tooles, so God
will he hath finished his worke, then casteth a-
way them, whom onely he bleth as instrumentes
of his wrath.

Ballances.

Those that buy and sell; whensoever they
looke vpon their ballances, are to remem-
ber these admonitions of the holye Ghost: that
falle ballances are an abomination vnto the
Lord, and a perfect waight pleasech him. Di-
uers waighes and diuers measures, both these
are abomination vnto the Lord, and detestful
ballances are not good. Thou shalt haue iust bal-
lances, true waighes, a true Ephah, and a true
hin, for I am the Lord.

Bagge.

When rich men looke among their bagge
let them call to minde, that except they
seeke diligently for the kingdome of God, they
are like those that put their earnings into
broken and botchell bagge.

Bande

Bandes.

The bandes of the gosly, are by God toun-
ned to the preferment of the Gospell.

Phil. 1. 12. 7

Jerem. 5. 5.

Psalm. 2. 3

When we see broken Bandes, then are we to
thinke of them, who when they haue knowne the
way of the Lorde, and the iudgements of their
God, yet haue broken his yoake, and burst his
bandes.

Barrennesse.

The Barrennesse of a woman that after a long
time childeth signifieth vnto vs, that though

Esay. 54. 2.

Gods people be neuer so few, and the Church ne-
uer so small in number, yet God will multiply
and encrease it.

Our sinnes procure and prouoke God to make
our fruitful land barren. As when the earth be-

Psalm. 107. 34.

crueeth vs and doth not peelee her fruit, sure it
is, because the inhabitants thereof haue trans-

Esay. 24. 5.

gressed the lawe, chaunged the ordinances, and
broken the everlasting covenante; for then the

Deut. 28. 23.

heauen order vs shall be waste, and the earth in-
desert.

Beastes.

When we see wilde Beastes vnto that
which hath beene diligently planted and

Psalm. 80. 12. 17

preserued, and now is neglected and vn-
tended.

Esay. 5. 4. 5. 6

Let vs tremble and quake at the iudgements
of God againste his owne people and Church,

B

who

who after he hath heaped all manner of benefices
 2.4.5.6. upon them, for their ingratitude and unkindnes,
 giveth them over into the handes of those that
 make and spyle them. Also let vs be thankfull
 to God for his meruailous goodnesse, who when
 wild cruell raging beastes are abroad all night
 seeking their pray, doth so terrifie them with the
 light, that in the morning they retire themselves
 and couch in their Denues, that the day may be
 commodious for man to goe to his worke and ne-
 cessary labour abroad.

Wild and fierce beastes are often by the indu-
 fair. 6.7.8 strie of man tamed and loose their desire to hurt:
 which when we see we are to consider, that as
 they are by nature, so we be glad and desirous one
 of anothers hurt, till God worke an alteration in
 vs by his holy spirit and reforme vs.

Gen. 10.14 Men, if God do not illuminate them, but leaue
 them to their owne knowledge, are like brute
 beastes.

The Teachers in the Church, if they seeke not
 the Lorde, he pulleth away their vnderstanding,
 so that they become no better then beastes.

When we see any Beast ouer-laden and rea-
 dy to sincke vnder his burden, except there be
 present helpe at hand to ease them, then are we
 to thinke what a great and grievous burden of
 sinne we beare, and what danger we stande in,
 of sincking into the pit of perdition, and let vs
 flye to Christ, who onely and alone can vburden
 vs, and ease and refresh vs.

Beastes

Beastes and Birdes maye be tained: but the tongue is so vnruely, that no man can tame it. James. 3. 7.

Men whome God hath aduanced to honour and dignitie, and yet vnderstande not how much and how greatly they are beholding to God, are no better then Beastes, whose ende is utter destruction. Psa. 49. 20.

Banner.

A Banner borne in triumph, should admonish Warriours, that in confidence of none other thing but of God, they should aduance their standerdes. And when God by them doth giue victorie to his Church and people againste their enemyes, then let them acknowledge that God gaue them their Banner to fight vnder. Psalms. 10. 5.
60. verse.

Further Gods Standerd is aduanced, when people that know not God, are stirred vp to war vpon and destroye other wicked Nations, that haue beene plagues to the people of GOD. Christ is also set vp of GOD for a Standarde, not onely for the dispersed of Israell and the scattered of Iudah to assemble to, from the four corners of the earth, but also for all Nations to seeke to. Esay. 13. 2.
11. ver. 10. 12.
Iohn. 3. 14.
8. ver. 28.
12. ver. 32

Beare.

A Beare robbed of her whelpes is meeker, & a mā may meet her with lesse danger then an angry raging Pro. 17. 12.

Mich. 3. 19. raging foole. They that flye from the Lorde, are like them that flye from lions light vpon heares.

Bible.

om. 14. 4.

Cor. 10. 11

At the light of the Bible we shoulde call to minde, that whatsoeuer is written, is written for our learning, and therefore should be stirred vpon diligently to learne those thinges which God would haue taught. And further, we must remember that the examples of Gods iudgements and wrath therein contayned, are writ for vs, vppon whome the endes of the worlde are come, that we might be afrayde to prouoke God as our Fathers did.

Birdes.

Amos. 3. 5-7

Math. 10. 29.

Math. 8. 20

As the Birdes falleth not into the Snare where no Fowler is: so God reuealeth not his secretes to his people but by his Prophets. Sparrowes and other small birdes taken by the Fowler and offered to be sold, shoulde make vs call to mind how prouident and carefull a Father we haue in heauen, whose prouidence stretcheth it selfe to the smallest thinges vppon the earth, for not one of these pooze birdes are caught without the will of our heauenly Father.

When we see birdes flie to their nestes, then are we thankfully to remember to hold vlls, poze and base estate, our Sauour Christ abased himselfe,

selfe, that he might enriche vs, seeing he had no place of his owne in the earth to rest his head in; So that in worldly respect he was worse prouided for then poore birdes.

Further, our preposterous care in heaping up goodes for our selues and our posterity, is rebuked by the poore foules of the ayre, who notwithstanding they looke but for their present necessitie, yet God feedeth them. Math. 6. 26

Bitte.

As a sharpe Bitte put in the Horse mouth maketh vs able to rule his whole body, and compelleth him to obey vs: so he that can brydle his tongue, shall the better rule all his other affections, James. 3. 2.

Blindnesse.

When we see long continued Blindnesse and ignorance begunne to be taken away by preaching of the word, then we are to acknowledge that the time of y^e kingdom of Christ is come, which Esay prophesied of saying: the eyes of the blinde shall be lightned, and the eares of the deafe shal be opened. Esay. 35. 5

The groping of a blind man for the wal, when he knoweth not how to come by a guide, plainly expresth the heauy iudgement of God vpon vs, where are such numbers ignorant and destitute of leaders, not knowing by whom to be guided. Esay. 59. 10

Further when we see them that take vpon them the place and state of leaders to be as blind as the best, then let vs know that the vengeance threatened to the Church by the Prophet Esay is come vpon vs, seeing our watch-men are blinde, and haue no knowledge, they are dumbe dogges, they can not barke. Those that content them selues to be led by them shall perish with them. Therefore Christ counselleth vs to leaue them.

Bloud.

Ezech. 35. 6.

Men that delight in bloudiness, shall haue their recompence with bloud.

Heb. 9. 22.
10. ver. 4.

Without shedding of bloud there is no remission of sinnes: but it is impossible & the bloud of Bulles and goats should take away sinnes: wherefore it was necessarye that the bloud of Iesus Christ Gods own Sonne should cleanse vs from all sinne.

Abz 2. 12. 13

The stone cryeth out of the wall, the Beame out of the timber shall answer it, woe to him that buildeth a towne with bloud, and erecteth a Citie with iniquity.

Bodie.

1. Cor. 12. 13.

13.
Eph. 4. 4

The body compacted of many members, setteth before vs the vnity that ought to be amongst all true Christians, who are the mysticall body of Iesus Christ. The multitude of the members of
our

our body with the varietie of their vles and offices, declareth the varietie and measure of Gods gifts diuersly distributed to the particuler members of the Church, according to the good wil of the giuer. That euery member hath need of an other, and euery office of each member is profitable for the whole body, teacheth, that euen so the varietie of giftes diuerslye distributed vnto the Church, are giuen to profit withall, and to edifie the whole body of Christ in loue. 1. Cor. 12. 8. 9. 16. 11. Ephe. 4. 7.

Further, that those members which seem most vile, carry a meruailous necessity with them that they cannot be spared, It admonisheth vs to beware of diuision, which groweth often by contempt of those who want the greater and more excellent giftes, and yet whome the Church can not spare. 1. Cor. 2. 29.

Lastly, as the bones beeing the stronger, beare vp the skinne and fleshe which is the weaker: so we whome G D D hath endued with greater strength, should learne to beare with many infirmities in others. Roma. 15. 1.

When we see any vile or loathsome body, then let vs remember that it expresseth our present miserable estate, which notwithstanding shall be chaunged by him that is able to subdue al things to him selfe, to a glorious immortall state. Phil. 3. 21.

Bondmen.

By Bond-men and bondwo-men compared with the state of those which are free, we learn the

Galar. 4. 24. difference of the two Testaments, and the freedom that wee are called vnto by Christe, with the flauery that they remaine in which are not of the Church of God.

Barrelles.

Barrelles newly tunned with Liquor that worketh, if they haue not vent breake, which sheweth how painfull a thing it is for that man to holde his peace, that loueth to speake, and is delighted to here him selfe.

Bowes.

Like as a Bowe bent with an arrowe ready let in it to shotte at any thing, So are the deuises of the wicked against the godly. As he whose Bowe breaketh in drawing misleth his marke. So the enterprizes and endeauours of the wicked, euen then when they thinke to destroy the godly, are broken and come to naught.

Brandes.

When wee see Brandes-endes burning, which very shortly will be burnt out or quenched out, Then we are to remember that the holy ghosse compareth to them, the deuises attemptes and threatninges of wicked Kings, when God both not establish and ratifie their Councells.

Bread.

Bread.

B Read should bring to our minde, that Christ is the *Bread* of life. And as *Bread* perishing, nourisheth vs in this life for a small time, so Christ the *Bread* that perisheth not, but endureth for ever, nourisheth to everlasting life. Therefore our labour and paynes for the *Bread* that perisheth shoulde warne to take greater paynes for the *Bread* that came from Heauen. And as hee that will bee nourished by *Bread*, must eat it: So hee that will bee benefited by Christe, must beleue in him. Further, the properties of the *bread*, eaten representeth vnto vs, the properties of Christes fleshe, in whome wee beleue.

Ioh. 6. 48. 51.

Iohn. 6. 58.

Ioh. 6. 26. 27

Ioh. 6. 35. 40

Iohn. 6. 55

1. Cor. 10. 17

Finally, wee are admonished what vnitie shoulde bee amongst our selues, by eating of one *bread*, made of many graines.

Bookes.

The sight of a *booke* clasped, shoulde make vs feare the vengeance of God, for our vnkinde contempt of his worde, least hee leauing vnto vs the *Bookes* of his Lawe, yet take away our wit and vnderstanding, so that by hauing of the *bookes* profite vs as much, as the looking on the backside of the *booke*, doth benefice them that cannot open it, or the looking of the inner side,

Esa. 29. 11. 12

side both to them that cannot reade or knowe a Letter.

Bottelles.

A S easy as it is for men when they haue filled Bottelles with Wine, to spoil and break them by dashing them together: So easy is it for the Lorde to fill all estates and sortes of them that dispise him with drunkenness, And then by setting debate and dissencion amongst them, vnterly to destroy them.

Jer. 13. 12.
13. 14.

As newe Wine with the strength of the working thereof will breake old bottelles: so that if in them it shoulde be turned, it were but spilt and lost: so those who haue placed righteousness in the outward exercises of religion, cannot sa- uour, taste or receiue the Doctrine of righteousness by fayth onely in Christ.

Math. 9. 17.

As an earthen bottell, when it is broken to peeces, the shardes cannot be set together agayne: So when God is disposed to punish wicked people, no man can helpe or heale them.

Jer. 19. 10.
11.

Breast-plate.

1. Thes. 5. 8.

In putting on a Breast-plate, the Souldier is to consider what a perillous enemy the Diuell is, and howe safely Fayth and Loue doth protect our breast and heart against him.

Breath,

Breath.

Kings, Princes and Judges can not abide the *breath* of Gods displeasure: for at it they wither away and come to nothing. Hsa. 40. 3. 14

Man's *breath* is in his Nostrilles, therefore he is not to be feared nor esteemed nor trusted unto: For his *breath* departeth, he returneth to his earth, and then his thoughts perish. Esa. 2. 22
Psal. 146. 4

As *breath* is to the bodye of man: So is a godlye King to the people whome hee gouerneth. Lam. 4. 20.

Brookes.

Men, when they see in Summer brookes dried vp y^e ranne with aboundance of water in Winter by reason of raine or Snowe thatw^eed, are to remember that they resemble men that fall, forsake, and giue ouer their freends in the time of greatest neede, and when their help and comfort is most wanted. Iob. 6. 14.
15. 16. 17. 18.

Brides.

The ioye that the newe married Bridegroom maketh ouer his *bride*, representeth vnto our consideration, the reioycing of God ouer his spirituall Ierusalem, that is to say, Esa. 61. 5.

say, his Church purchased to him by the bloude of his deare Sonne.

Halc. 2. 19.

2. Cori. 11. 2.

Iohn. 3. 19.

As *h* bride pertaineth to none but to the brydegrome: So the Church pertaineth to Christe alone. And as euery true freende to the Bzydegrome reioyseth to see the brydegromes voyce obeyed, so euery Godly man is glad to see euery member of the Church to frame them selues to the obedience of the worde of Christe.

Apoc. 21. 2

The decking of the *bride* setteth out the glorious estate of Gods glorified Church.

Building.

Psaln. 127. 1

Ierem. 22. 13

When we see men *building* we are to remember, that that which God *buildeth* not, men labour about it in vaine: Therefore, Woe is iustly pronounced agaynst them that *builde* their Houses by vnrightheousnesse, and their Chambers without equity.

Ezec. 13. 10. 11

As a *building* set vp with vntempered Morter, the Morter Crumbleth and washeth away, with euery stozme, So is the peace and prosperity, that false Prophetes promise the people, and preach vnto them out of their owne hearts, when God hath not sent them.

luk. 14. 28. 29

By the Care that *builders*, haue to consider afore they beginne, howe the chardges may bee defrayed: wee are admonished to consider what the greatnesse of our profession of Christianitie requireth.

Christi-

Christians are Gods building.

1. Cor. 3.9.

When we see one man build a house, and another man dwell therein, then let vs consider that such shall our rewarde be, if we oppresse and rob the poore.

Amos. 5. 11.

As those that buyld without a good foundation, either the wind or water ouerthroweth it, so they which in matters of faith stape not themselves vpon the Worde, but vpon the credite of their Teachers, shall not be able to withstande the subtilties of the Diuell, but be ouerthrowen.

Math. 7. 27

Bulles:

As wild bulles, young lusty and strong, so is the rage of malicious wicked men in persecuting.

Psal. 22. 11.

Bulwarkes.

When we see mighty strong bulwarkes to strengthen an hold, then let vs call to mind that saluation it selfe is the bulwarke or safe defence of the Citie of God.

Esay. 26. 1.

Buriall.

Buriall, shoulde put vs in minde of our buriall with Christ in Baptisme, and that we ought to liue as men dead to sin, and raysed againe to newnes of life.

Rom. 6. 4.

Collos. 2. 12.

Butter.

Butter.

Psal. 55. 21.

Butter in smoothnesse and softnesse representeth unto vs the wordes, and speeche of the wicked, when they mosse of all intent to deceiue, and beguile the simple.

Cage.

Ier. 5. 27.

As cages doe ordinarily serue for keeping of Byrdes: So the Howses of wicked and vngodly men, doe ordinarily serue for inuention of deceites: And as for the most part, cages are full of Byrdes, so the dwelling places of the wicked, are replenished with all manner of guiles, whereby they become greate and ware rich.

Candle.

Psal. 118. 18.

Mark. 4. 21.

The Godly after the darknesse of Affliction and trouble, being restored to prosperity, are like a candle lighted vp in a darke house. As a Candle light, ought not to bee put vnder a Bushell, but set vpon a Candlesticke, that all they that come into the house may see light by it: So the Ministers of the Worde, ought not to hide their giftes, but so playnly to set forth the light of Gods moste Holy Worde, that euery man in the Churche may thereby bee guided

ned and directed in his calling. Further, as Mat. 5. 15. 16
the Candle lighteth euerye man in the howse:
So shoulde our good and wise dealing and con-
uersation shine bright before men, that **G O D** 1. Pet. 2. 12.
by vs may bee glorified. Nowe that this light
may so shine in vs, wee must bee careful to fol- Luke. 11. 33.
lowe the true light, and that wee deceyue not 34.
our selues, making that our light which is but
darknesse.

The prosperity of the wicked, is like a Candle Iob. 21. 17.
which is often put out.

Canker.

The Canker and rust fretting and consuming,
euen those thinges that amongst men are Math. 6. 19.
so precious, shoulde alienate our mindes, and e-
straunge our affections from those thinges on
earth, which so shortly perish.

Carpenter.

Masters, like wise and skilfull Carpen-
ters, shoulde laye the Foundation which
onelye maye bee layde, which is **Christe Je-**
sus, And then take meruailous heede that they 1. Cor. 3. 10.
erect nothing thereupon, but that which will 11. 12.
abide the Fire of **G O D S** owne examina-
tion.

Careless

May. 28. 18 Carelesnesse.

When we see Carelesnesse of religion increase
 in the world, and men frame them selves to
 live in security which waye so ever the worlde
 turne, thinking to make falshood their refuge,
 and to hide them selves under vanitie: Then let
 us remember that their covenant with death
 shall be disanulled, and their agreement with hell
 shall not stand, when God sendeth a scourge it
 shall take them, and they shall be troden downe
 by it: even when they say peace peace, all is safe,
 then shall sodaine destruction come vpon them.

1. The. 4. 3

Carr.
Ass a Carr that is laden with sheaves of corne
 in hartell is pressed under the load: So God
 is pressed with bearing with those that are given
 over to sinne and wickednesse.

Amos. 2. 13

Cattaile.

Iob. 12. 7

The Cattaile of the feldes, the fowles of the
 heauen, the fishe of the sea, they see forth and
 declare their Creator.

Psal. 62. 12.

Cedres.
The height of Cedres in a ground fit for them
 doth expresse and shew how highly God doth
 aduantage the righteous.

Cheese.

Cheese.

The making of Cheese, and the turning of milke to Curdes, and the setting of them together, representeth vnto vs our making.

Iob. 10. 10.

Childbirth.

So often as Women with child feele griefes and paynes, either in their trauell or before, let them thinke that it is a penalty first layde vpon Eve for sinne, and after together with sinne deriued to her posterity. And further let them assure them selues that God in all other, as well his threatnings as his promises will be so found true, as they by fearefull experience haue found him true in this from the beginning of the world to this present day.

Genes. 3. 16.

When we see women traouailing in Childbirth, and not hauing strength to bring forth, then let vs remember, that euen so it is with vs in the dayes of trouble and tribulation, if God therein leaue vs and forsake vs. Also let vs call to minde that, that which is borne of fleshe is fleshe, and so be mindfull of the corruption that we haue brought into the world by our first natiuitie, and most earnestly call vpon God, that he will by his mighty working of his most holy spirit, to make the Worlde preached the scene of our birth, and the beginning of a new life to vs. The exceeding ioye of the mother for the birth of her

Esay. 37. 3.

Iohn. 3. 6.

C

Child

John. 16. 21. Child, immediately after the great sorrowes and griefes in her trauell, teacheth to vs the maruailous change of the state of the goodly in this life, with that which is to come.

Gala. 4. 19. The great and wonderfull paines of a woman in child-birth, expresseth the great paines, toyle, and grieve which true Ministers of Christ take, to forme and fashion Christ in them that pertain to their charge.

Children.

Pro. 17. 6. **Psal. 128. 6.** Children of our children are a crowne and a blessing unto vs, and if we feare GOD then are we also their glory.

Math. 11. 16. The bearing of children in armes, and the lulling of them, both offer to our consideration, how lovingly and kindly God dealeth with his people. Children that are of such heauy sad mould, as that they are neuer moued with mirth, nor with the crying of other children, do represent to vs the dulnesse of a number of people in hearing of the Word, who are no more moued with the iudgements of God to feare, nor allured with the sweet promises of God to loue and like, then if they were so many stockes or stones: but how so euer preachers behaue and frame them selues, either to severity or mildnes they giue euel words.

Math. 18. 3. The simplicitie and plaine dealing of little children, together with their humilitie, teacheth vs to learne those points of them, if we regarde of esteeme to be meet and fit for the kingdome of Heaven.

The difference betwixt the knowledge of children in their infancie, and of men growne to understanding and ripe iudgement, doth shadow vnto vs the wonderfull difference betwixt the vnperfect knowledge which we now haue, & the perfection which we shal haue in the life to come.

1. Cor. 13. 11
1. Cor. 14. 10
1. Peter. 2. 1.

The simplicitie of Children, admonisheth vs to become like them in malice, guile, dissimulation and enuy, but like men in vnderstanding.

We ought not alwayes to be children in knowledge, and to be carped about with euery pisse of doctrine, and continually to need to be taught the first rudiments of religion and principles and beginninges of christianitie.

Ephe. 4. 14.
Heb. 5. 12. 13

As Fathers correct their children whom they loue, so doth God also by vs. And as children take patiently correction at their Fathers hand, though sometime it be preposterous and otherwise then it should be: So ought we to take that which God layeth vpon vs, knowing that God alwayes doth it for our benefite.

Heb. 12. 13
9. 10.

Chaffe.

W

When we see Chaffe blown abroad with wind and scattered, Then should mee remember that such is the state of the wicked when God bloweth vpon them with the breath of his displeasure. Therefore how great, how mighty, how terrible, how fast grounded soeuer, they seeme now to bee, we neede not fear them,

Job. 12. 18
Psalm. 1. 4
Psalm. 35. 8

Esay. 17. 13

11. 1. 1. 1. 1. 1.

Math. 3. 12

Esay. 33. 11.

for in respect of our God, they are as Chaffe before the winde. But let vs endeuour to lue so, and to embrace our Christe, that when God shall raine the Corne and Chaffe asunder, wee bee not cast away as chaffe into inquenchable fire. As fire consumeth Chaffe and stubble: So God shall make the wicked, ouerthrow, destroy and bring to naught their owne deuises.

Church.

Ephes. 5. 14.

Math. 16. 18.

When we see how carefull they that are of the Church, are to obey and to doe their duty to God, Then women are to learne howe carefull they ought to be to obey their husbands. Also we are to remember that the church of God shall be perpetual, and hell gates shall neuer preuaile against it.

Ceremonies.

Psalm. 50. 10

Esay. 45. 14.

Psalm. 51. 17.

When wee see men very diligent in an outward shew of seruing of God: Then are wee to remember, that such please not God except his feare be planted in their hearts. For God will not take Bullokes out of our houses, nor hee Goates out of our fouldes. He hateth our solemne Feasts, they are a burthen vnto him: He is weary with bearing of them, But the sacrifice that pleaseth God is an humble and a contrite heart, For that he will not dispise.

City.

When wee see a City what by nature, & what by the industry and diligence of man, so fenced, that it seemeth impossible to bee wonne by strength: Then let vs consider that a Brother offended is harder to win againe then that. And therefore let vs bee as carefull and diligent to keepe his amity, and loue, as we would be heedfull to keepe such a City from turning to the enemy. As a City the walles and defences whereof are broken downe, is in daunger of every enemy, that is of force and might: so a man that hath no stay of his appetite, affections and desires, is alwaies easy to be spoiled of any that will seeke it. As it is to no purpose to seeke to take by force a City so well fenced and manned as it may be: so vaine are the attempts of them that oppose them selues to Gods ministers to hinder them from doing that for which God hath sent them.

Prou. 18. 19

Prou. 25. 28.

Iere. 1. 28. 29

The first City was builden by Caine, and inhabited by his broode, wherefore the godly a great time did dwell in Tents to shew that heere they haue no abiding City, but looke for one to come that is Heauen.

Genes. 4. 17.

Clay.

As that which is made of clay is brittle and easely broken, and soone returneth to earth againe: so man is fragile and quickly shall returne to dust againe. God therefore hath com-

Iob. 10. 9.

passion on them that feate him, because hee is
 Plal. 103. 14. mindefull of howe bricke a mould hee hath
 made them. As it is an absurd thing for a peece
 of Clay brought by a Potter to challenge the
 Potter of want of witte or understanding. So
 is it a wonderfull follie for men to perswade
 them selves that they have such deep reaches and
 fetches, and that their Councelles are so priue
 and secrete, that they can escape the eye-sight,
 knowledge and understanding of God. As it
 is unreasonable for a peece of clay to challenge
 the Potter for the forme, shape or vse that hee is
 made for. So it is an intollerable presumption
 of man to reason against his maker, for the ende
 that he is made for, whether it bee honour or dis-
 honour. The Prophet Esay teacheth vs there-
 fore, in respect that we are in the hande of God,
 as clay in the hande of the Potter, to craue mer-
 cy and the forgiveness of our offences.

Cloudes.

Esay. 64. 6. Dule, filthy, mattery and stinking Cloudes, do
 finely and aptly represent vnto vs our righ-
 teousnesse and goodnesse that is in vs.

Cloudes.

Iob. 7. 9. The foggye banishing of cloudes putteth vs in
 minde, howe suddenly our life vanissheth a-
 way, as in the weather Cloudes that threaten
 raine,

raine, but are indeede emptie and vanish: So is the liberality of greate braggers and boasters, which will promise apace but performe little. **Pro. 25. 14.** As of *cloudes*, when they be vanished away, there is nothing seene: so the synnes of goodes people, when he forgetteth them, are cleaerly put both out of sight any remembraunce. **Esay. 44. 22**

As a morning *cloude* that at the Sunne rising, vanisheth away: So is the prosperity of the wicked. False and vntrue teachers, are like these *emptie cloudes*, which are blowne away with the *winde*, for they bring not that which they brag off. **Hose. 13. 3**
2. Peter. 2.
Iude. 1. 12
Cloakes.

As a good and fayre *cloake* being large, so couereth a man that many things may be carried vnder it and conueyed cleanly, which wee woulde be loth and ashamed to haue seene: so hypocrites craft and deceit, hideth and couereth their wortheth, which to bee plainly seene and perceined they would bee ashamed. Also we are to take heed that we make not Christian liberty, a *cloake* to cover the satisfiing of our lecherous lusts and wicked affections withall. **2. Cor. 4. 2.**
1. Peter. 2. 1

Coales.
As we see one *coale* kindle another, & woode to be apte matter to make a fier, so those that be disposed to contention and brawling, be apt to kindle strife, & to set men together by the eares. **Pro. 26. 2**

at our : (I think) our Contribution. It is our duty, and our
will, to give unto the Lord, and unto the poor.

Rom. 15. 27.

1. Cor. 9. 11.

Galath. 6. 6.

Isa. 44. 22.

I

Isa. 44. 22.

Isa. 44. 22.

Isa. 44. 22.

Isa. 44. 22.

When we see anye Contribution or gathering made for Preachers, then we are to remember, that it is but dutie, that men should contribute to them carnall thinges, that made them partakers of spiriounall thinges.

Corne. That is blasted afore it be ripe, and witheth vs of the state of such cities as God hath determined shortly to destroy for the sinnes of the inhabitantes, continually prouoking him unto wrath.

Councell. When we see men runne vpon head, and that there is no man amongst them that giueth good and wholesome Councell, there we may well conclude that they shal shortly perish. But where there are many that can giue good Councell, and theret Councell is obeyed and embracen, the common wealth shall flourish. But good counsellers muste not truste to their owne braines and wisdom, but must seeke to direct them selues according to the Word and wisdom of the Lorde, otherwise God doth accurse their Councells.

Prou. 11. 14.

May. 30. 1.

Prou. 19. 20.

21.

When that will be wise in their latter dayes, shall heare Councell and receiue instruction. For the deuises of a mans heart are manye, but onely the

Councell of the Lord shall stand. Otherwise the
Councell of the wicked, of what might or wise-
dome so ever they be, they shall not take effect, **Exod. 7. 46. 7**
nor be brought to passe.

Craftsmen.

The gaine that cometh by Idolatrie to
diuers & sundry sortes of craftsmen purcha- **Act. 19. 24. 25**
seth their friendship, & maketh them earnest ene- **26. 27.**
mies against the Gospell & truth of God. Other- **Exod. 28. 3.**
wise the Skill & cunning of craftsmen, are the good **Exod. 35. 41**
and praise worthy giftes of almighty God, such **1. Sam. 13. 19**
as no common wealth without great inconueni-
ence and danger can want or be without. But
these craftsmen muste take heede that for coue-
tousnesse they make them not parteners of other
mens sins, in becomming instrumentes to beau- **Ephes. 4. 28**
tifie idolatry, superstition, vanitie, curiositie, &c,
But labour onelpe that which is good, that they
may not only be able to suffice their own need, but
relieve others.

Creation.

The omnipotencie of the Almighty, seeing by
it all thinges were made, is declared in the
creation of the world, and of all that is in it. **Genes. 1.**
What soeuer may be knowne of God is manifest **Psal 105. 5.**
and may be seen in the creatures, and in their **Iohn. 1. 3.**
creation, so that though men had no more teaching **Rom. 1. 18.**
then **19. 20.**

then that which the workes of God represent to
 their eyes, yet are they left quite voyde of sense for
 ignorance: more the creatures reioyce to keepe
 their course to worke his will, and to execute his
 commandment. But aboue all, they are excee-
 ding glad, that GOD hath glorified him selfe, by
 redeeming his people, and bringing them into an
 assured expectation of beeing deliuered from the
 seruitude of corruption.

Crowne.

A Crowne, because it is a token of the highest
 dignitie and honour in this life, the holie
 Ghost useth it to expresse the greatnes of the dig-
 nitie and honour, whereunto the children of God
 shall be aduanced in the life to come, an incor-
 ruptible crowne, a crowne of righteousness, a crowne
 of life.

Crueltie.

When we see the meeke oppressed and the
 godly scorned, and cruell men raging
 taking on at their pleasure: then let vs call to
 mind that the time shall come, when the cruell
 man shall cease, and the scozefull shall be confu-
 med, and all that hastened to iniquitie shall be cut
 off. For crueltie is proper to the wicked and vn-
 godly, whose very bowels are cruel. But euen as
 they do, so God doth pay them home againe, and
 iudgement mercilesse shall be to them that shew
 no mercy: namely, depart ye cursed into euersla-
 king fire, which is prepared for the Deuill and
 his angels.

Cup.

As we see men take the cup one at an others handes, and drinck in course: so we when we haue tasted of the cup of Gods wrath for our sinnes, *Esa. 51. 17, 22* if we repent are to comfort our selues, that it shal be taken out of our handes, and given to our enemies, euen to those which hitherto haue made a spoyle of vs, and they shall sucke out the dregges thereof. The people by whome God plagueth others, are likened to a golden cup which serueth to make many drinke withall. Those who haue seene others taste of the cup of Gods wrath, and yet perseuer and go forwarde in the like sinnes as they haue seon others punished for, shal drinck of the same. They which are the Schollers of Christ, are to make account to drinck of the same *Math. 20. 33* cup that their master did.

When we see cups verpe saye on the out side, and within stuttishly kept, then are we to remember, that they are a plaine patterne of hypocrisie, and to looke into our selues, least seeming something to the worlde, we be carelesse how we appeare to God, who looketh to the heart and inner partes. Also a fayre cup that hath dregges or bad drinke in it, shoulde make vs mindfull of the cup full of abominations and filthines, which is in the hand of the Romish Antichriste, otherwisse called the Whoor of Babylon, and whereof all the kinges of the earth haue drunk and heedful least we all be partakers of her sinnes, and so receive of her plague.

*Jerem. 51. 7.**Ezech. 23. 12
32. 33. 34**Math. 20. 33**Math. 23. 29.**Apoca. 17. 4.**Apo. 18. 3. 4.*

Day.

Day.

- Gen. 1. 3. 16.** First, in the creation of day, which was made
 before the Sonne, we haue to consider
 the almighty power of God, who is not tied to any in-
 ferior or instrumental causes. For carnal reason
 or wisdom, is not able to reach to it, or to conceive
 how daylight should be without the Sonne. Se-
 condly, as they that vse the benefite of the day to
 trauell and walke in, needeth not to stumble and
 fall at the things that lie in their way, for y^e they
 haue light to direct them by: so they that direct
 the selues in their calling by the light of y^e word
 goe aright and upright, because God doth guide
 them. Therefore it is sometimes vsed for know-
 ledge, gotten by reading and hearing the word
 preached. Thirdly, the day of the Lorde shall not
 come suddenly and unlooked for, vpon the chi-
 dren of light, stealing vpon them as it were
 these in y^e night, for y^e they be endued with go-
 dy knowledge, and therefore live in continuall
 expectation of his coming, and watch looking
 for it. Lastly, we are to exhort one another, while
 it is called to daye, and also to obey them
 whome God doth speake to day, both because we
 knowe not whether hee will speake to vs any
 longer, and also leaue we be excluded out of his re-
 ason as our fathers were.

Darkness

Darknesse.

37

The Darknesse of dungeons in prisons where prisoners are void and destitute of all comfort, both shadowe vnto vs the terriblenesse and fearfullnesse of Hell. The workes of darknesse are so called, either of ignorance of the doer, which the Darknesse of the minde causeth, or because they are commonly done in the night, or closely out of sight, or else because the doers of them dare not, and loue not to come to try their doings by the light of the Word, or else because the rulers of the Darknesse of this worlde, worke them in the reprobate.

Darknesse should make vs remember what we sometime were, and what we be now called vnto, and how we should therefore walke and lead our liues, leasse wee declare our selues to be unfaithfull, and shewe that wee loue Darknesse better then light, which is flat damnation.

Dawbers.

As Dawbers that dawbe Walles, with Morter which was neuer tempered, cannot make those walles continue, for that the morter crumbleth away: So false and lying Prophetes, that speake in the name of the Lord, that which he neuer commaunded them, can not make their wordes true or to come to passe as they haue promised.

Death.

Math. 8. 12

Rom. 13. 12
1 verse 12

Isay 29. 15

1 Thes. 5. 7

Iohn. 3. 20

1 Ephes. 5. 8.

Iohn. 12. 46
3 verse 13

Ezech. 12. 28

Death.

Gen. 3. 19.

The death of all men doth admonish vs of the truth and constancie of gods worde, and how certayne that is which he once hath uttered.

1. Cor. 15. 26

45. 55.

1. Thym. 3. 8.

1. Thym. 2. 8.

1. Cor. 11. 30

Rom. 7. 12.

Rom. 5. 7. 8.

Rom. 6. 2.

Rom. 7. 3. 4.

The Death of the godly which peelee their soules to god ioyfully, shoulde make vs consider, y though death be the last enemy that shall be destroyed, that is to say, abolished, yet he is already swallowed by by our Saviour Christe in victory, and his sting taken away, and so after a sort for ever destroyed, because his power of hurting and harming Gods people is taken from him.

When righteous and mercifull men dye, and are taken of the earth, It is time for vs to looke for euilles which God will sende vpon vs for our sinnes, from the sight and greefe of which, God hath taken them away.

By this that all men dye, wee are taught that all men are sinners.

When we see howe harde a thing it is for a man, bee he neuer so good, or so welbeloued, to finde another man to suffer Death for him: We are to consider the vnmearablenesse of the loue of Christe, who died for vs, not onely when we were mosse sinfull wretches, but also mosse spitefull enemies to him.

Further death shoulde teache vs to dye to sinne.

As the bandes of matrimony are set free by the Death of one of the married couple: So are we

1. Cor. 11. 30

Eph. 2. 1.

Col. 2. 13.

1. Peter. 4. 6.

Heb. 2. 14.

Esay fro the
7. vers of the
second chap
ter to the 4.
ver. of the 3.

Psal. 146. 3.

we by Chyriste, made deade to the Law, and freed
ed from the yoke, seruitude and bondage of it.

When wee see God plague vs with the sick-
nesse and Death of greace numbers: Then are
we to enter into our selues diligently to spie the
cause thereof, And especially to looke whether
our grosse contempt of the Worde, and vnrue-
rent abusing of the sacrament, haue not procured
the same.

Deade men can doe nothing that liuing men
should doe: So when we are deade in sinne, wee
coulde doe none of those thinges which declare
and shewe forth our life in Chyriste. As great a
myracle therefore as it is for deade men to bee
raised againe: So is the chaunge that Chyriste
hath made in those that be his. Chyriste by dying,
not onely ouercame death, but also him that had
Lordshippe ouer Death (that is) the Diuell, and
that to this ende, that Death now shoulde be no
more fearefull and terrible to vs.

Defence.

All outwarde means of Defence, when men
passing by God, put their confidence in them
are but vaine: As Siluer, Golde, Horses, Charri-
ots, high Towres, strong Wallles, victualles,
strong men, valiant captayns, honorable persons,
age & graue counsellors, &c. Put not therefore
your trust in princes, nor in y^e sonnes of men, for
in the ther is no help, But know y^e he is accused
that

Psal. 124.7.8. that maketh flesh his arme. Therefore, though some trust in Chariots, and others in Horses, yet the people of God aduance their stannardes in the name of the Lorde. And when their mighty enemies, are brought downe and fallen, they rise and stande vpright.

Dewe.

Nosc. 13.3. **A**s the morning Dewe, soone after the sonne rising vanisbeth away, So the strength, glory, prosperity and pride of the Idolaters, is by God soone brought to naught.

Debtors.

Luke. 7.43. **I**f we, when we haue poore and needy debtors, pitying their pouerty do forgiue their debtes; and then thinke that by good right we may challenge loue, and the more loue, where we haue moste forgiuen: then are wee to thinke, howe much and howe deepely we are bounde to loue Christ, by whom so manye and so great thinges are forgiuen vs.

Dearth.

Iere. 3.3. **D**earth is procured to countries and nations, by their great and grieuous offences, especially by Idolatry, whereof we haue example in the dayes of king Achab; next by perjury, as appeared in the dayes of King David, threeperees

and ready to kicke against their keepers: so with
 much very many men, the more temporall-bles-
 sines and worldly commodities God heapeth
 vpon them, the more they kicke against him,
 and will be the lesse ruled by his Ministers and
 Word.

Father.

The naturall pietie and compassion that Fa-
 thers and mothers haue towardes their in-
 fants, doth teach vs how much greater the com-
 passion of our heavenly Father is towardes vs his
 children. And if our Parents are ready to giue
 their infants good thinges when they begge or
 craue: then much rather we shall be denyed no-
 thing, if we in faith do begge and craue of God.
 And if Parents be carefull according to their a-
 bilitie, to provide thinges needfull for their chil-
 dren: how can we want any thing at the handes
 of our GOD, which he knoweth to be good and
 needfull for vs: Also Christe hath therefore in
 praying taught vs to call him father, that we
 might be admonished to come with such reue-
 rence as Children owe vnto their Fathers, that
 we come not in confidence of our selues or anye
 thing in vs, but in confidence of his mediation,
 by whom & in whom we are made the children of
 God: and that we doe not enuy prosperity to such
 children of God as he aduanceth, neither yet
 disdain nor contemne the basest of those, to
 whom God vouchsafeth to be a Father, and ab-

Don. 3. 14

Psal. 103. 13.

Math. 7. 9. 10
11.

Mat. 6. 31. 32.

Math. 6. 9.

with her

Luke. 15. 23.

24.

1. Cor. 4. 15.

nourisheth to the dignity of his children. The ioye that a father conceiveth and expresseth when his sonne that hath been wild and an vnchrist, returneth to frugalitie and thriuing, expresseth to vs how pleasant and acceptable a thing to God the conuersion of a sinner is. He by whose minsterpe it pleaseeth God to regenerate vs and beget vs a new, ought to be esteemed of vs as our father.

Fathers.

1. Cor. 12. 14.

15.

2. Thes. 2. 11.

Psalm. 78. 6.

Heb. 12. 7.

The ordinary course of the world teacheth vs, that fathers get and laye vp in store for their Children, and for that purpose make no spare of labour, trauaile, and toyle, in viewing whereof, the ministers of the Worde are to learne the paines and care that they shoulde haue for their flocke, of whome God hath made them fathers, to make no spare of them selues, but to bestow them selues and all their giftes fully and wholly vpon their flocke. And as a Father comforteth, exhorteth and beseecheth his children: euen so ought a Minister his flocke. A father ought carefully to teach the lawe of the Lord vnto his children, and moderately to correct them.

Fatherlesse.

Psalm. 68. 5.

WE are to take heed how we contemne or neglect the fatherlesse, for God is the Father of the fatherlesse, and his fatherly care is howe

howevely seene in providing for them.

Feast.

When Friends meet at *Feastes* and ban-
quettes, they giue them selues to bee
merrye, and exile all cares and thoughts, that
might hinder mirth out of their minds: then they
should remember, that those ioyes that their ban-
quet bringeth them to at that time, a good con-
science would afoze them continually, and ther-
fore should study and care to keepe a good consci-
ence. Further, in the middle of feasting, men
must take heed that God be not for-gotten, nor
his liberality vnthought on, but that there be of
it amongst them a thankfull remembraunce.

Pro. 15. 15.

Esay. 5. 12.

Fieldes.

When in the *Cozne fieldes* we see *Tares*
grow amongst the wheate till Haruest,
which can not well be rooted out afoze: we are
admonished that wicked hypocrites and other e-
uill men, of whom there is hope that they may be
conuerted, shall be alwayes in the outwarde ac-
count of the Church till the ende of the worlde.
But it is euill husbandry, to let tyne and such o-
ther weedes grow, as both may easelye bee dis-
cerned, and also are noysome and hurtfull vnto
the cozne. Also if we hurt our neighbours fieldes,
we are to make recompence with the best y^e gro-
weth in our owne field. Further we ought not to
encroch by remouing y^e bonds or taking away the

Math. 13. 39.
30.

Exod. 22. 5.

Deut. 19. 16

landmarkes of our neighbours field.

Fier.

GOD taketh vengeance of his enemies by *Fier*. For as *Fier* quickly consumeth stubble and straw: so the wrath of the Lord kindleth as *Fier*, and consumeth the wicked for contemning his word, and for the wickednesse of their inventions. Experience hereof we haue in the destruction of Sodome and Gomorrha, by *Fier*. The burning of Nadab, and Abihue, Aarons sonnes. The plaging of the people that murmured by *fier*. The burning of two hundred and fifty that offered incence vnto the Lord by *Fier* that proceeded from the Lord. The consuming with fire from heauen of the two Captaines and their handes which were sent for Eliah. It appeareth manifestly therfore, that our God is a consuming fier, and that all his enemies are but as thornes & briars, which are easely and quicky consumed by fier, but fier shall not hurt the godly, because God is with them and protecteth them. Hereof we haue manifest experience in the three children cast into the fierie furnace by the King of Babel. The worde of the Lord hath also the same property that God hath, for it shall be to the vngodly as fier to consume them, and the vngodly to it as wood to be consumed by it. The Church of God also, shall by the iust iudgement of God be a fier to consume the vngodly witchall,
euen

Isay. 5. 24.

Ierem. 4. 4.

Genes. 19. 24

Leuit. 10. 2

Num. 11. 1.

16. ver. 35

2. King. 1. 10

11.

Isay. 10. 17

Isay. 43. 2.

Daniel. 3. 27

Ierem. 5. 14.

Isai. 1. 18

euendall the enemies of his people. The Prin-
ces and Captaines of Gods people shall be vnto
their enemies round about them, as Coales of
fier to wood, and as fierbrandes in a sheafe of
straw to consume all that lye by their handes a-
gainst them. The gospell also is a fier, which
Christ by his preaching kindled vpon the earth.
As by fier metallles, so by the word euery mans
worke shall be examined and tryed what they
be. As a very little fier kindleth neuer so great a
heape of matter apt to kindle: so the tongue set-
teth the whole course of nature on fier and is
kindled it selfe of hell. Fier purgeth and fi-
neth metallles: so God purgeth the dross of his
chilozen by afflictions. And as it is a common
matter to trye Golde and Siluer by fier: so it
should not seeme straunge to the chilozen of god
to be tryed by tribulations.

Zacha. 12.6

Luke. 12.49

2. Cor. 3.14
15.

Iam. 3.5.6.

1. Pet. 4.12

Fisher.

A Fishers with nets and hookes catch fishe
in great number: so shall they that God
stirreth vp to execute his iudgements against a-
ny people, catch and destroye great plentie of
them. On the other side, when it pleaseth God
to bestowe his graces in abundaunce, then his
Preachers shall be like y^e fishers that fish in the
maine Sea, and shall catch men with the prea-
ching of the Worde, in as great abundaunce
and varietie as fishers doe fishe. Therefore

Iere. 16.16.

Ezech. 47.10

Marke. 1.17

Luke. 5. 5. 6.

Christ called his Apostles from fishing, and made them fishers of men. And when they had laboured all night and caught nothing, yet in the day they cast out againe at the commaundement of Christ, and inclosed a great number, to teach vs never to dispayre, though we doe not see that we winne any by the word. For God will for vs espy oportunitie for that purpose.

Firmament.

Dani. 12. 3.

The brightnesse of the firmament setteth out, the glorious estate of those in the resurrection of the iust, who shal be found wise with godly wisdom.

Flaxe.

Esay. 42. 3.

The care of Christe in bearing with the weaknesse and infirmities of his children, is set out in the similitude of not quenching of smoking flaxe.

Fleshe.

Esay. 31. 1. 3.

Iere. 17. 5.

They that trust in the helpe of men and not of God, of fleshe and not of spirite, because of the multitude of their warlike furniture, shal fall and perishe togeather with their helpes. For cursed is the man that trusteth in man, and maketh fleshe his arme, and with-draweth his heart from the

the Lord. Cease therefore from man, whose breath
is in his nostrilles. For wherein is he to be este-
med. Trust vnto the Lord with al thine hart, and
leane not vnto thine owne wisdom: for the wis-
dome of the fleshe is eniemye against God: and
therein dwelleth no goodnes. The carnall man
is sold vnder sinne, and fleshe longeth continually
against the spirit, and the fruites thereof are all
kindes of impietie and wickednesse.

Egay. 1. 12.

Prou. 3. 5.

Rom. 8. 7.

Rom. 7. 18.

Gala. 5. 17.

19. 20. 21.

Floud.

Gods blessing in aboundaunce, is like floudes
of waters, and as the ouer flowing of them,
maketh dry groundes fruitfull: so his blessings
are welcome to the people of God. As floudes ouer-
flow and destroy all: so those by whom God pla-
geth any land or people. But if God be on our
side, though the enemies like a floud make account
to ouerthrow and ouerwhelme all, yet their wa-
ters shall not drowne vs, nor their streame gaspe
vnto our soules. But floudes many times happen
sodainly, and when we least looke for them, as
Noes floud, which shoulde make vs remember
how sodainly and vnlooke for, Christ shal come
to iudge the world.

Egay. 44. 3.

Ierc. 47. 2.

Psal. 124. 3.

Luke. 17. 34.

27.

Flies.

The great power of almighty God is here
in scene, that by so small and weake a crea-
ture

Exod. 8. 18.

Ecclesi. 10. 1.

sure; as *Flies* are, can tame the proudest *Tyrant* and make the stoutest vpon earthe to floupe to his pleasure. The *Flies* are busie in *Porteca-* ries shops, and if they happen to get into his glasses of sweet syrups and ointments & ther die, they stinke and spoyle his syrop or ointment: euen so doth a little folly him that was had in great estimation for his wisdom.

Flower.

Ioh. 14. 2.

Psal. 130. 15.

Esay. 40. 6. 7.

Iam. 1. 10. 11.

1. Pet. 1. 23.

4.

As a flower so soone as it bloweth is cut downe, or very shortly gathered: So is the continuance of a mans life. As the beauty of a *Flower* which sodainly fadeth, so is all the glory and graces of all flesh. Therefore we are not to reioyce in wealth, honour, and dignity: nor let our whol mind to seeke after them. For they shal vanish as sodainlye as both the *Flower* of the grasse. But we are by y consideration hereof to leave seeking these worldly thinges, and seeke earnestly for the immortall seede of the word, whereby we may be regenerate and begotten a-gaine of God to everlasting life, and for to enjoy his mercies which endure for ever.

Flint.

zech. 3. 9.

God maketh his Ministers harder against the naughty and wicked, then is the *Flint*.

Flayle.

Flayle.

God shall make his people like a threshing instrument, and they shall thresh the mount- Esa. 41. 15.
taines to powder, and the hilles to chaffe, that
is all their lofty and proude enimies, that rise
up against them.

Flocks.

When we see the plentifull encrease that
Flockes of Cattel bring, and that they
multiply exceedingly: Then we are to remem- Ezec. 36. 37.
ber, that though god sometyne wast his people 38.
for their sinnes, yet he wil exceedingly multiplie
it, and encrease it againe.

Fooles.

They that doe mocke and scoffe at their own
sinne and offences are fooles, and in so doing
betray their folly. Their mouth shall bee their
destruction, and their lippes a snare for their
soule, hee that begetteth lach, getteth him selfe
sorrowe, and the father of a foole canne haue no
ioy. But there are many silly simple ones, in
worldly respects, but *Fooles* which goe before vs
in embracing of religion, in knowledge of the Rom. 10. 19.
word, and in framing their life according there-
unto. The consideration whereof, should make
vs to hopefull, that God prouoketh vs thereby
to

Wither. G.

1. Cor. 3. 18

to emulation of their wisdom, and so stirreth
vs to contende to ouertake and ouergoe them.
Wherefore let no man deceiue himselfe. If any
among you seeme to be wise in this worlde, Let
him be a foole, that he may be wise.

Folly.

1. Cor. 1. 24
25.

The wisemen of the worlde alwaies esteemed
it folly and madnesse to beleue in Christe
crucified. And the preaching of the Gospell is
thoughte folly of the wicked worldlings, and
therefore contemned. But by this foolishnesse it
hath pleased God to saue beleeuers, euen al that
beleue. And this follie is wiser then the wisest
men, and hath preuailed agaynst al their wise-
dome, from the one ende of the worlde to the o-
ther.

Foode.

1. Tim. 6. 8

When wee haue foode and apparell, wee
shoulde be therewith contented.

Foot.

Euen. 24. 19

A faithfull man in whom a man repositeth
confidence in trouble, is like vnto a sliding
foote that layeth his masse in the dyt. A mans
foote so soze that it cannot be healed, and putteth
the other parts of the body in danger to be infec-
ted by it, is wont to be cut off for the preserua-
tion

tion

tion of the rest: which admonisheth vs what wee haue to doe with our friendes, or any commodity earthly, when they become hurtfull to our soules, and endaunger vs to looze life euermore, how necessary and needfull soener they seem to be, for this our present state.

Math. 13.

Foules.

The *Foules* of Heauen are good proofes of Gods prouidence: for notwithstanding they make no prouision but for the present time, yet God of his merciful goodnesse feedeth them, and therfore they shold teach vs in due order to hang vpon his prouidence. If any corn be spilt or shed in any common way, the *Foules* presently fall vpon it & deuour it, and suffer it not to remain there any longer: so also the seede of the word, that falleth into hard hearts, is by and by taken away of the Diuell and wicked spirites, and so cannot remaine there, nor be understoode.

Math. 6. 26

Math. 13. 29

Foundation.

As buildinges can not stande, except they bee bozne vp by their foundation: so Christians are in an vnstable state except they stay themselves vpon Christ. Whosoever therefore goeth about to builde, in any other *Foundation*, is an vnskillfull builder, laieth his *Foundation* vpon the sand, in windes and stormie raines, his worke cannot stande.

1. Cor. 3. 11

1. Cor. 3. 12

Fountaines.

Wither, G.

Fountaines.

Ieremy.6.7. **A** *Fountaines* doe continually in great plenty cast out waters: so doe the wicked their malice. One *Fountain* can not giue forth both sweete and salte Water, yet wee see that out of one mouth verie contrary thinges proceedeth, euen blessings & cursings, which sheweth what an vnruly euill the tongue is. God giueth vnto his, Water pooles out of the harde Rocks and *Fountaines*, out of the flint stones.

Iam.3.12.13

Psal.114.8

Fruite.

Gen.3.6

Isai.37.6.9

Math.7.16.

The dangers that proceeded to our first parents, by the view of the fruite of the Tree of knowledge of good and bad, shoulde admonish vs how dangerous a thing it is, to giue libertie to our senses to iudge, and then to followe our owne iudgement & reason in any matter, wherein God hath once pronounced sentence. The Church of God shall growe and be fruiteful, and the world shall bee filled with the *Fruite* thereof, and this is the faire and pleasaunt *Fruite*, that it shall bring forth, namely, that the iniquitie of Iacob shalbe purged, and all his sinne put away. As the goodnes and badnes of trees is discerned by the goodnes & badnes of their fruits: so men, especially such as take vpon them to bee teachers of others, are discovered by their well or euill doings. And as the *Fruit* cannot be good except the tree

tree bee first good: So from the euill heart of a wicked man, nothing that is good in the eyes & sight of God can proceede. Good ground, which when it is tilled and sowed, bringeth forth *Fruite* plentifully, is an image and representation of those which receiue the worde preached gladly, beleue it stedfastly, and expresse it in life accordingly. In the Law the offering of the first *fruits*, all the *Fruites* of the earth were sanctified: so by Christ, the first *Fruites* of them that slepe, the promise of the rising againe of our bodies to life everlasting, is to vs confirmed and assured. Nothing is iudged fruitefull but that which bringeth forth *Fruite* plentifully: so it is not one or two good thinges, whereby wee must bee iudged good Christians, but we must be filled with the *Fruite* of righteousness.

Math. 12. 33

Math. 13. 23

1. Cor. 15. 20

Phillip. 1. 11

Freendes.

HE that will haue *freendes* must shewe him selfe friendly, that his *freendes* may thinke that hee esteemeth and setteth store by them: For a sure *friend* is more to bee esteemed and set by, then the nearest Kinselman that is: for the loue of such a *freende* is at all times shewed, and his heartye Counsaile doth reioyse the heart: Therefore him that hath beene thy *Fathers freende* and thy *freende*, forsake thou not.

Pro. 18. 24
17. verse. 17.
27. ver. 9. 10.

Wither. G.

Frogges.

Frogges.

Exod. 8. 3.

Psal. 105. 30.

Frogges was one of the great plagues, wherewith God plagued Egypt, there was neither feede nor house free: For what place coulde they be kept out of, when the kinges priuy chamber was annoyed with them.

Foxes.

Ezech. 13. 4

Math. 8. 20

The foxes excell in subtilty and shifts, wherewith in false Prophetes and corrupt teachers doe rightly resemble them. The foxes haue hoales and borowes in the ground, where to repose them selues and their yong ones, but the Sonne of man hath not of his owne, where to rest his heade. They therefore, that pretende to followe Christe, and yet seeke them selues, and their own benefite, profite and commodity, looke to bee in better estate then their master, and often times being deceiued, chaunge their course.

Gayne.

Pro. 15. 27.

1. Tim. 6. 9.
Se 10.

1. Tim. 3. 3

Greedinesse of gaine troubleth the house of the couetous person, and often bringeth him selfe in danger. For they which will be rich fall into temptation and snares, and into many foolish and noysome lustes, which browne men in perdition and destruction. For the desire of money is the roote of all euill: It maketh men erre from faith, and pearce themselves through with sundry sorowes. Therefore filthy lucre is to be fled from and shunned of all men, but especially of

of the ministers of the worde.

Gawle.

The bitternesse of affliction of the soule of the godly, when the Church and people of God is cruelly persecuted of the vngodly, is like vnto the bitternesse of *Gaul*: So also is the impiety, and wickednesse of the heart of the vngodly.

Lam. 3. 3. 19

Act. 8. 23

Gardens.

When we recreate our selues in our *Gardens*, the liberality of God present: is thankfully to be considered, by occasion whereof, we are to call to minde howe pleasaunt that *Garden* was, which God him selfe planted and placed our first father in, and with how great unkindnesse and ingratitude God was recompenced a gaine, whereby both Adam and wee euer since haue beene deppriued of so greate felicity and happinesse.

Genes. 2. 8

Girdle.

As a man girdeth himselfe with his *Girdle*: so God tieth his people to himselfe. And as a souldier girdeth his armour to his body with his arming *Girdle*, that his armour doe not hang loose or fall of from him: so must wee our spirituall armour, with the *Girdle* of trueth.

Ierem. 13. 17.

Ephes. 6. 14

Giant.

As a *Giant* is too strong for mean men of middle size, & as his voyce and looke is fearfull to such

Mat. 42.13

Jerem. 2.11.

such enemies: so will God be to all such as rise
up against him. This is a speciall comfort to all
those that for Gods cause are assailed of wicked
men, and therefore are assured that God will
stick to them to defend his owne cause, and over-
come their persecutors.

Glasse.

1. Cor. 13. 12.

1. Tim. 1. 23. 24.
25.

Such difference as there is betwixt beeing of
a man in a darke or dimme Glasse, and the
sight of him face to face in a bright day: so much
difference is there betwixt our present know-
ledge of God in this life, and that which shall be
in the life to come. As he that looketh his bodily
face in a Glasse, and by and by departeth away a-
bout other businesse, and forgetteth his fashion
and forme: such are the forgetfull hearers of the
word, which neuer practise that which is taught
them. But as a man may the better both spie his
spots that he may wash them, and also set his at-
tier in the better order about him, if for that pur-
pose he diligently beewie him selfe in a glasse: so
he that is carefull to auoyd that which he shoulde
not doe, and to execute that which he ought to do,
hath very great helpe by hearing the word, and
printing of it in his mind.

Golde.

Job. 23. 10.

The godly are tryed of God by tribulation,
and come forth like tryed Golde out of the
fier.

After. Wisdome cannot be bought with gold or any earthly treasure, of what price soever it be. The worde of the Lorde giueth Wisdome to the simple, and therefore is more to bee desired then golde, yea, then much fine golde. It is better to vs then thousands of Golde and siluer. The Church of God, when it is afflicted by persecution, is like dimme golde, which though it bee fine, hath lost his glorious brightnesse and shining colour. Though wicked Cities haue neuer so great heapes of golde and treasure, yet God in his good time shall spoile them. That golde will abide the fire and passe through the more pure: teacheth vs that wee shoulde builde vppon Christ, that which will abide the triall of the word. Gold though neuer so well tried and pure, yet in continuance wasteth and corrupteth. But faich approued by good triall, endureth to the appearing of our Lorde Iesus. Wee are not redeemed by gold or any corruptible thing of what price soever, but by the bloud of the vndefiled and vnspotted lamb Iesus Christ. Gold that lieth in the coffers till it be rusty and canker fretted, shall be a witnes against wicked and couetous hoorders at the last day: and a cause to encrease their torments.

Iob. 28. 15

16. 17

Psal. 19. 7. 10

Psal. 116. 7

Lamen. 4. 1

Zachar. 3. 4

2. Cor. 3. 13

14.

1. Pet. 1. 7

1. Pet. 1. 18. 19

Iames. 5. 8.

Goates.

As often as we see Goates, we should remember the miserable estate of them that Christ shall place at his left hand in the day of iudgement,

f

and

Wither. G.

and the terrible sentence of condemnation which shall bee pronounced against them: which should make vs feareful of incurring the like, and careful to liue heere, so as that there wee may be acquitted and discharged of that sentence.

Grafting.

Rom. 6. 5.

Rom. 11. 17.

When wee graffe or see others grafting, we shoulde consider that as the graffe is translated from his native tree, to growe in another: so we, as many as be true Christians, are translated from Adam to Christe, and from being Gentiles, to be of one body, with the posterity of Abraham: that as the graffe now liueth not by his naturall iuice, but by the iuice or moisture receined from the roote of the stock, whereinto he is grafted: So we now liue by the power of Christes spirit working in vs, or rather Christ liueth in vs. And as to that end we graffe, & the verdure of the stock may correct and amend the taste of the fruit, that it may be the more pleasant to the eater: so we shoulde haue our corruptions corrected and amended by Christ and his spirite working in vs, that we may better taste to God.

Grapes.

Iere. 31. 30.

As euery man that eateth sower Grapes, his owne teeth shall bee set on edge: So shall euery one that committeth iniquity dye, not for others, but for his own sin. When Grapes be full & ready

ready for the presse, who knoweth not that vintage is at hande: So, when wickednesse aboundeth, Gods vengeance cannot be farre of.

Isa. 3. 13.

Grasse.

Though the wicked flourish like the grasse or greene hearbe, yet quickly shall hee bee cut downe and wither away. Hee shall bee like the grasse on the house toppe, which for lack of roote withereth afore it can growe up to be mowed, or to any other good vse: So is also the flourishing prosperity of such cities & lands, as by manifold wickednesse provoke Gods wrath and indignation against them. The godly therefore, are to be of good comfort, and not to feare any mortall men: for, as withered grasse, so shall they bee shortly.

Psal. 37. 2.

Psal. 129. 6. 7.

Esay. 37. 27.

Esay. 51. 13.

Graues.

Graues, vpon which lye fayre stones, costlye engrauen with imagery, and hauing inscriptions in brasse, and the armes of them that lie in them faire set forth, and blazed by heraulds ringing, hauing within them nothing but a rotten stincking carrion: doth plainly set out hypocrisie befoze our eyes, which outwardly beareth a glorious shew and inwardly is most foule, filthy, and loathsom. The graue alwayes craving for more, and neuer satisfied, is an euident and a plain patterne of the insatiablenesse of the throtles of the wicked.

Math. 23. 27. & 28.

Rom. 3. 13.

Wither. G.

Grashopper.

Exod. 10. 14.

15.

Esay. 40. 22.

Grashoppers shoulde make vs fearefull obstinately and stubberly to withstand God as Pharaoh did, least by Grashoppers he consume all the greene things that the earth bringeth forth for our necessary sustenance. Further, the great and mighty upon the earth are in comparison of him, but as Grashoppers.

Greefe.

Ecclesi. 1. 15

Neither is not gotten without grieffe, neyther can knowledge bee encreased without labour, and sorrow.

Ground.

Esai. 35. 1. 2

A Waste Grounde broken up, and rid of those thinges, wherewith it was ouergrown, and the fruitfulness thereof hindered, and by good husbandry brought to flourish and to be fruitfull, expresseth the state of the Church, when after persecution it pleaseth God to sende peace and prosperity thereto.

Guestes.

Math. 22. 5. 6

7.

By Guestes, which when they bee bidden to a banquet refuse to come, or euill entreat the messengers that are sent for them, & so make them selves

selues vnworthy of the good cheere which was
 prouided for them: we vnderstand how iustly God
 hath depriued the Jewes of the knowledge of
 his trueth, and how deseruedly all frowarde resu- Luk. 14. 9. 10
 sers of his graces offered, are by him reietted
 and cast off. As it is honestly for a man when he
 is bidden to a feast, to be remooued hier, then he
 proffereth to sitte, rather then to be remooued
 lower: So humility in our dealinges bring- Luke. 14. 13.
 eth honour and estimation. Also, when wee bid 14.
Guests, wee are to bid them that can not recom-
 pence vs againe, if wee will haue recompence at
 the hand of the hiest.

Giftes.

Giftes great and liberall or rather magnifi-
 cent, which great princes in their triumphs
 after conquestes are wont to bestowe vpon their Ephe. 4. 8. 11
 captaines and seruitors, shoulde make vs thank-
 fully to recorde the liberality of Christe in his
 glorious and triumphant ascention, not onely in
 all other spiritual & heauenly gifts: but especially
 in furnishing his church with teachers. Gifts gi- Prou. 22. 14.
 uen in secrete pacifieth anger, & seasonablie they
 stoppe and cease greate wrath. But the recey- Exod. 23. 8.
 uer had neede to take heede: for Gifts blind- Elsy. 1. 23.
 deth the eyes of the Wisz, and peruerteth the
 wordes of the righteous. And he that loueth gifts
 & hunteth after rewardes is nexte Coosen to a
 theefe.

Haile.

As a mighty tempest and storm of great hail-
stones where they fall, doe beate downe and
destroy, all the fruites of the earth: so, the armies
and hostes of men, which God stirreth vp to
plague any people withall, doe beare downe and
destroy all befoze them.

Hammer.

When we see Smithes with their *Hammers* beat out the yron and Steele, and
frame it to that fashion, that they will haue it:
and again, when we see y freemasons do the like
vpon hard stones: Then are we to remember of
howe much greater force they be, whome God
useth as his *hammers* to breake downe and to de-
stroy kingdoms and nations withall. Further,
we are to consider the almighty power of God,
who can also break downe and destroy them that
haue beene *hammers* to the whole worlde.

Hande.

The breath of our *hand* shoulde teach vs the
shortnesse of our dayes. Our *hands* are weak-
ned, and our hearts melt within vs, when God
will haue vs ouercome of our enemies: example
hereof haue we in them of Iericho, when the
spies which Ioshua sent, came thither. Friends
and other commodities earthly, though they bee
as necessary, and can as hardly bee spared as our
hand

hands, yet if they hinder and stop vs in our right course to life eternall, or allure or entice vs into the snares of death and hell, are to be renounced, forsaken and cast off. Math. 9. 30.

Harpe.

Harpes & other instruments of musick, which God of his greate liberality hath giuen vs to recreate our spirites by, ought to be vled to set out the praises of our God. The harpe, if it make a confused noise and giueth no distinct sounde, it delighteth not, it recreateth not, because no man can tell what it is that is plaide: so he that speaketh in the Church in a language which other men vnderstand not, cannot edify, because men vnderstand not what he speaketh. Psalm. 33. 3. 1. Cor. 14. 7.

Haruest.

When we see men that haue great Haruests, seeke carefully for laborers and many times want: then we are to remember how much greater Gods haruest is, and what wonderfull want of labourers is therein, and therefore we ought earnestly, to pray to the Lorde of the haruest, who alone can remedye that matter, to thrust out Labourers into his Haruest. Further, Haruest shoulde make vs remember, howe greate a blessing of GOD it is to ministers, when GOD hath made the people ripe. Math. 9. 38.

ripe and ready to be reaped and carryed into the
 barn: and howe great an ease it is for vs by
 God to be called to those places, wherein others
 befoze vs haue faithfully and fruitfully laboured.

Hatred.

1 Iohn. 3. 15.
 Iob. 5. 2

Leuit. 19. 17

1 Ioh. 2. 9 11

Pro. 10. 12

Mat. 5. 43. 44

Psal. 139. 21
 22.

Math. 10. 22.

Who soeuer hateth his Brother is a murder-
 rer. Pea, the foole fretteth him selfe to
 death through enuy. Wherefoze hate not thy
 Brother in thy heart, but plainely rebuke thy
 neighbour, and suffer him not to sinne. For thogh
 thou thinkest thy selfe to be in the light and ha-
 test thy brother, yet art thou in darknesse, & wal-
 kest in darknesse thou wottest not whither, be-
 cause darknesse hath blinded thine eyes. Fur-
 ther hatred stirreth by contentions, and there-
 foze it is not lawfull for them, who ought to seek
 to be at peace with all men, to hate their moztall
 enemies: yet it is lawfull for vs to hate, and that
 with perfect hatred the enemies of God. Also we
 which professe the name of Christe, are to looke
 for none other in the worlde, but to be hated of
 all men for his name sake.

Heauen.

Iob. 11. 7

Psal. 8. 3. 4. 5.

If man by search can not finde out the height
 of Heauen, much lesse is it possible to attaine
 the perfection of God. But beholding the Hea-
 uen with the visible creatures therof, we should
 won-

wonder that God woulde vouchsafe to giue such
 worship, gloze and dominion vnto man being but Psal. 19. 1
 earth and dust. For the *Heauens* declare the glo-
 rie of God, and the Firmament sheweth his han-
 die worke. Yet though heauen be his Palace and Psal. 11. 4
 throne, his eyes will consider, his eye-lids will
 try the children of men. Though his dwelling be Psal. 113. 5. 6
 on high, yet he abaseth him self to behold things Psal. 103. 12
 here belowe in earth: His mercies shewed to
 them that feare him, surmount the heauens in Math. 5. 18
 height. This heauen and this earth shall perishe
 and passe away: but euery iote and tittle of his Esay. 65. 17
 worde shall be fulfilled. But God will create a
 new heauen and a new earth, which we looke 2. Pet. 3. 13.
 and waite for according to his promise, wherein
 dwelleth righteousnesse. So long as man can Ierc. 31. 37
 not measure the height of heauen, nor search the
 foundations of the earth, so long (I say) God wil 2. Peter. 3. 7
 neuer forsake his whole Church. The heauens
 that now are, and the earth are reserued by the
 word in store vnto fier against the day of iudge- Colos. 3. 1
 ment, and of the destruction of wicked men.
 Wherefore the godly should not seeke nor sauour
 earthly thinges, but thinges in heauen aboue,
 where Christ beeing risen againe, sitteth at the
 right hand of God.

Hedge.

MEn Hedge their groundes round about, to Iob. 1. 10.
 keepe them from being spoyled with cat-
 tell: euen so God doth fence those which feare Esay. 5. 2.
 him.

Esa. 5. 5.

him rounde about, that they may be defended against all evils. And as the groundes are eaten, wasted, deuoured, and rooted vp, when the hedges and fences therof are neglected and suffered to lie open: so fareth it with them that professe the name of God, when God prouoked with their sinnes, withdraweth his friendly defence and fatherly protection.

Heape.

Esa. 25. 2.

When we see great *Heapes* of rubbishe, and meruailous ruines, where great and famous cities haue beene: we are both to glorie God who is of such might and power, and to fear least we by continuall prouoking of his wrath, bring our land and cities into the like case.

Haires.

Psa. 40. 12.

Math. 10. 30.

Who can number the *Haires* of his head, but his sinnes in number farre exceedeth them: how great then ought the troubles and sorowes of his mind and heart to be therefore. But God hath nombred all the *haires* of our head, which is a speciall comfort vnto vs, seeing his prouidence stretcheth vnto the smallest thinges, and toucheth to haue care of those thinges which we least regard.

Henne.

Math. 23. 37.

The *Henne* clocking and calling her *Chickens* together, and louingly spreading her wings

wings to kepe them vnder, and to protect and defende them from all thinges that woulde iniure them and hurt them, shoulde make vs consider, how louingly God continually by the preaching of his holy word, doth call men to the embracing of his mercy.

Helmet.

A Helmet saueth the head of a souldier in the day of battaile: so saluation which cometh from the Lord, saueth and protecteth vs from the deadly woundes of our spiritual aduersaries. Ephe. 6. 17.

Hartes.

The Hartes desire the water brookes, euen so should our soules long after God. As the Hart when he can finde no pasture is poore and bare of flesh, and voyd of strength when he is hunted and pursued: so are the princes and rulers of those countries, which by the iust iudgement of God are oppressed and ouer runne with foraine nations. Psal. 41. 1.

Heath.

As Heath in the dry and desolate wildernesse, where no habitation is, is apt and good for nothing, and yet easie to be consumed with fier: So the man that putteth his trust in man, and maketh flesh and bloud his strength and defence, and passeth not on the Lord, shal not see any good, but shall perish together with his helpes. Iere. 17. 5. 6.

Heresies.

Heresies.

1. Cor. 11. 19

When we see Sects and errours growe amongst the people, then we should remember to walke the more carefullye and heedfully, because GOD him selfe appoynteth such dayes and times for the tryall of his,

Hire.

Leuit. 9. 13

Deut. 24. 13

James. 5. 4

Iohn. 10. 1 2

3.

Philip. 2. 2

Thy workemans Hire shall not abyde with thee till morning. Thou shalt giue him his hire for his day, neither shall the sunne go downe vpon it, for he is poore and therewith sustaineth his life. For otherwise he shall cry vnto the lord, or rather the hire that he is defrauded of shal cry, and shall enter into the eares of the Lord.

As hired seruantes will not tend mens sheepe and cattell longer then there is mony, and profite comming to them for it: so they which serue in the Church of God, if their ende be their owne profit and promotion, then they surely giue ouer and chaunge their copie, when dayes of prosperitie faile, and when stormes and persecution for the word begin to grow.

Honie.

Prou. 16. 24.

Prou. 24. 13.

14.

Fayre wordes are like the Honie combe, sweetnesse to the soule and health to the bones. As Honie is good, and the honie combe sweet vnto

to the mouth: so also is the knowledge of wisdome vnto the soule.

Holde.

When men in times of trouble and of warre are compelled to flie to *holde*: then are they to remember that there is no *holde* so strong, as the Lord is to them which put their trust in him. Nah. 1.7.

Holiday.

When we see our *Holidays* spent and consumed in idle pastimes and belly cheare: then are we to remember, that as the children of Israel tooke that corruption from the Egyptians, so to vs it is come from popish idolaters and idolatrous Papistes. Exod. 31.6. 1. Cor. 10. 12.

Hooke.

As in fishing when the *Fishe* deceined with the baite, haue the *Hooke* in their mouthes, men draw them and make them follow whither soeuer please them: so God withdraweth mightye tyrantes from executing their deuises, and from obtaining their enterprises. Eky. 37. 19.

Houses.

When we see wonderfull great *Houses*, containing many roomes and costly furniture and rich

rich array, large and sufficient to receiue manye princes with their traines of Nobles: then are we to remember, how large a palace the house of our heavenly father is: what multitude of mansions there are, and that there is one head and captaine Christ, who in his good time will come for vs, and bring vs all thither where he is, for there is rone and prouision sufficient. Againe, the carefull and cleane keeping of those houses do admonish vs, how carefully we should keepe the house of God, whose house are we, if we holde fast the confidence and reioycing of the hope vnto the ende.

Heb. 3.6.

Houholder.

A carefull *Houholder* is not onely content with prouision for the present time, but prouideth a fore hande, and hath by him store of thinges needefull both olde and new, as well for his housholde as for the entertainment of his friends: so he that is a Teacher in the Church of God, ought by long study and meditation aforehande, to be thoroughly furnished and stored with al maner of doctrine and comforts needfull for euery sort of men. The *housholder* that feareth theeves, wil cause his house to be diligently watched and looked vnto, least the theefe come vpon him at vnawares: of him we should learne to be watchfull, and to be prepared for the comming of our Lord and Sauour, who wil come in an hour wherein he is least looked for.

Math. 13.32.

Math. 24.43.

Horses

When

When God by his Ministers doth teach and instruct vs in the way that we should goe, Psal 32.8.9
Psal.33.37.
 and we continue as before ignorant, neither vnderstand the thing which is taught vs: then we be like Horses and Mules which muste be ruled with bitte and bridle. In battel an horse is but a wayne helpe, neyther can he deliuer his rider thorough his much strength. For the horse is prepared against the day of battaile: but saluation is from the Lord.

Husbandmen.

As Husbandmen that misuse their Landlord and his seruants which he sendeth to them for the rentes and profits of his land, are worthe-ly and iustly thrust out & others planted in their roomes: so wee haue seen the Jewes cut off from beeing the people & Church of God for misusing of Christ, his Apostles and prophets, and so assuredly shall al they be, that dispise and naught set by, and cruelly misuse and intreat the Ministers of the gospel, & the preachers of the truth which are sent vnto them. As husbandmen waite patiently for the fruite of the earth, & carry for the former and latter rain: so all Christians ought patiently to abyde and waite for the comming of our sauour Christ. Math. 22.42
James. 5.7.

Husbandrie.

Fields barren and vnplesant, made fruitful by paines and good Husbandrie, doe shewe vnto vs what difference there is betwixt vs 1. Cor. 3.9

as in the time of ignorance, & our selues, when
God by the teaching and paines of his ministers
hath made vs his husbandry.

Idlenesse.

By slouthfulnesse the rooffe of the house goeth
to decaye, and by idlenesse of the handes the
house droppeth thorough, and is neither able to
keepe out winde nor raine.

Idolles.

The images of the gentiles were siluer and
golde, so were the images of the Papistes.
They were borne by men and set in their places,
and so stood and could not remooue themselves
from thence. According to the number of their
Cities and Villages, so were the multitude of
their Patrons represented by images: They did
think them bookes and teachers: They fell down
afore them & made prayers vnto them. They
swore by the names of their Idolles. They did
ascribe vnto them help & deliuey from dangers,
yet could they not helpe them selues. For by
Gods iust iudgement they were taken & broken
down, and destroyed and consumed by fire: so are
the images of the papistes. But there resteth a
sentence of malediction, wo and curse, as well to
the image maker, as to all that say to wood, a-
wake: or to stone, rise vp.

Idolla.

Idolatrie.

Idolaters in falling downe to images do humble
 them selues to hell: yet they are verpe constant
 in their religion, and verpe rarely and seldome
 giue ouer and forsake their false Gods: which
 constancie of theirs ought to make vs ashamed
 of our inconstancie and coldenesse in professing
 the truth, yea they ascribe the blessing of plente
 to Idoll serving, and penurie and miserie to the
 leauing of that seruice.

Esay. 57. 9.

Iere. 2. 11.

Iere. 4. 17. 18.

Ignorance.

When we see in this light of the gospell many
 vile and grosse sinnes: let vs remember that
 it is the iust iudgement of God against this un-
 thankfull worlde, partly for that men that know
 him doe not glorifie him as God, and partly for
 that in so great and diuers meanes to know god,
 many haue had no regarde or care to know him,
 and therefore are giuen ouer into reprobate
 mindes.

Rom. 1. 21. 28.

Image.

When we enter into the Churches of Pa-
 pistes, and see how they be decked with I-
 mages of all sortes, which notwithstanding they
 be well shapen, yet haue no maner of sence in
 them: then are we to remember, that by the iust
 iudgement of God, in sence and vnderstanding
 of

Psalm. 115. 8.

Psal. 115. 8.

Psal. 135. 18.

Esay. 44. 9. 15
17.

Esay. 42. 8.

Esai. 46. 6. 9.

Acte. 17. 29.

1. Cor. 4. 4

Collo. 1. 15.

Heb. 1. 3.

Math. 7. 1.

John. 7. 24.

John 12 48.

of matters pertayning to GOD and the life to come, such as the images are, their makers are also, together with all them that put their trust in them. The image makers are vanitie it selfe, and God hath shut their eies that they can not see nor vnderstand. What an absurde thing it is, when they haue burnt one peece of a tree to make an image of an other peece of the same, and to bowe downe to it.

Therefore when we see them in their churches, cense their images, knocke, kneele, and praye to them, then let vs call to mind that God sayeth, I am the Lord, this is my name, and my glory will I not giue to an other, neither my praise to graven images. For he is God and there is none other, and there is nothing like him, or whereby his likenesse may be expessed. Therefore we may not imagine the Godhead to be like siluer or gold grauen or carued, by the art & inuention of man, Christ our sauour is the verie Image of God, in whom God hath reuealed and made knowne him selfe, and he is the expresse forme of the fathers person.

Iudging.

WE are to take great heede, and to be very carefull in *Iudging* of others, and when we iudge, we are to iudge iustly, which we can neuer do, except we iudge by the Word, the iudgement whereof, must stand at the last day, and when we do iudge others, we are diligently to view & consider our selues, whether the like or greater faults be

be not in vs worthy reformation. For otherwise we shall both betray our selues to be blind hypocrites, & also ignorantly when we think not of it, giue sentēce aganſt our selues as Dauid did. Besides in outwards and indifferent things we must take heed how we iudge our brother, for he is not our seruant, he standeth or falleth vnto his Lord, he and we all shall stande before the iudgement seat of Chriſt and be there iudged.

Math. 7. 5

Math. 7. 3.

Rom. 2. 1. 3.

2. Sam. 5. 12.

Rom. 14. 4.

10.

Iudges.

Iudges are adozned with the name of Gods, because they are Gods deputies amongst men, and for that cause are to be highly reuerenced of men. wherfore such are to be chosen as are of courage, that is, such as feare not y face of man. Men dealing truelye and hating couetousnelle, such as in iudgement neither for pittie to the poore, neither for reuerence to the rich decline from iustice, neither can be drawn to follow a multitude, nor in iudgement to follow the sentence of manye to ouerthrow right, but alwaies seeke and search to giue true iudgement to all, as well strangers as Citizens, hauing alwayes before their eyes, that they execute not the iudgements of man, but of the Lorde, who is euer present with them in the examination and iudgement of the cause.

Psalme. 28. 2

Exod. 22. 18.

Exod. 18. 27

Leui. 19. 15.

Exod. 23. 21

Deut. 1. 16

2. Chro. 19. 6

Jewell.

Looke how euill a ring or Jewell of golde becometh the filthy snowe of a swine; that is alwaies

alwayes rooting in the durt and mier: so become:
 It is beauty to a woman that hath not wit nor
 discretion to behaue her selfe.

Iron.

As with Iron tooles sharpe Weapons are
 made of Iron, so doth one friend helpe to
 sharpen, encourage and embolden the face of an
 other.

King.

It is folly for a king to put his trust in the mul-
 titude of his host and army. The death of *kinges*
 and *Princes* sheweth vs how vaine a thing it is
 for vs to put our trust in men, or in the sonnes of
 men, for there is none helpe in them, for their
 breath departeth, they dye and tourne againe to
 their earth, and then their thoughts perish. If a
King will see euill and wickednesse dzinen and
 chased away out of his realme and land, he must
 seuerely punish the wicked. Yet he must mingle
 mercy with iustice, for mercy shall establishe his
 throne. He must also haue an especiall care to de-
 fend the poore in truth, for that is an other mean
 to vphold him in his kingdom. He must abstaine
 from the loue of giftes, for otherwise he shall de-
 stroy his countrey. He must meruailously take
 heede of giuing eare to vntrutes, otherwise he
 shall be sure to haue wicked seruantes. When
 yosse is taken away from Silver, there proceedeth

beth a bessel for the sinner: so take away the wic-
 ked from the king, and his throne shall be esta-
 blished in righteousness. As the height of hea-
 uens and the deepnesse of earth, so the kings heart
 is unsearchable. Yet his heart is in the hande of
 God, he turneth it which way so euer it pleaseth
 him. A poore childe that is wise, is better then an
 old foolish king that can not abide to be admoni-
 shed or counselled. For out of prison he commeth
 forth to raigne, when he that is borne in a king-
 dome commeth to pouerty and misery. Woe to
 the land where the king is as a child without wis-
 dome, and where the Princes and Rulers giue
 them selues altogether to voluptuousnesse and
 pleasures. But happy is that land, whose king
 God hath endued with celestiallyl wisdom, and
 all graces meet for gouernment. We must be-
 ware of speaking euill, or thinking euill of prin-
 ces: For though we doe it neuer so secretly it
 cannot be kept close. So necessary as breath and
 life is for the body, so be good kinges and Prin-
 ces for their people and common wealth. Thogh
 kinges and princes sometimes conspire against
 Christ, to destroy the Church, and to quench the
 light of the Gospell, yet we are assured that all
 they can do nothing, but whatsoeuer Gods hande
 and counsell had afore hande determined to bee
 done. The king is the minister of God to take
 vengeance on them that doe euill. Therefore
 let euill doers be afrayde of him, for he beareth
 not the sword for naught. Finally, the king

Eccle. 4. 13.
14.

Eccle. 10. 16.
17.

Eccle. 10. 20

Ac. 4. 26. 2

W. L. 1. 1.

Deut. 17. 30. must haue Gods booke continually with him, & therein for his continuall direction he must read all the dayes of his life.

Labourers.

When we see painfull *labourers*, if we bee ministers we shoulde by their example learne, what paines we ought to bestowe vpon Gods flock: if we be common persons, wee are in them to vewe the care and paine, that vigilant pastors take for vs, and to consider howe worthy they are of their reward. Againe, when wee see eyther for want of *labourers*, or by negligence of those which are set on work, thinges doe perishe and be lost: then we shoulde consider, howe many thousands of soules are in daunger of perishing, for want of painefull and carefull ministers, and should earnestly call vpon God to thrust out *labourers* into his haruest,

Further, the vewe of *labourers* sweating, toiling, and taking paines, shoulde put vs in minde whereunto we are bozne, and also that that there is a penalty laid vpon men by God, in the sweat of their browes to eate their bread. To the painfull *labourer* sleepe is sweete, whether hee eateth much or little. Hee that for neede stole, let him steal no more, but let him labour with his hands the thing which is good, that he may both eate his owne bread, and also be able to giue to him that needeth.

Lambs.

Lambe.

With such patience and meeknes as a *lambe* is carried to the slaughter, with such are the Prophets and preachers of God brought by the wicked to most cruell death. For his meeknesse and innocency, wherein a *lambe* resemblith him, Christe is called the *lambe* of God, which taketh away the sinnes of the worlde. And because that as a *lambe* is dumbe before his shearer, so hee was led to the slaughter, not opening his mouth,

Ierem. 11. 19

Iohn. 1. 29.

Actes. 8. 33

Lying.

As vncomely as magnificall talke is for a poore foole, so vnmeet is *lying* and vntrue talke for a Prince. As the deuill is the father of lies, so *lying* is an euident token of his Children. The grosse and apparant lies commonly beleued and receiued in Popery, is a manifest token of Gods iust vengeaunce vpon them to their damnation, that they are giuen ouer to beleue lies, because they receiued not the loue of the trueth: which punishment, wee see howe it lighted vpon the Iewes, whose Prophetes preached lies, and the people delighted therein. Who soeuer loueth or maketh lies, shall neuer enter into the gates of the Heauenlye and Celestiall Ierusalem, but shall haue their part and portion in the Lake which burneth with fier and Brimstone. Yet wee may complaine with

Pro. 17. 7.

Iohn. 8. 44.

2. Thes. 11.

Iere. 5. 31.

Apoc. 22.

21. vcr.

Wither, G.

Psalme.12.1

David, that there is not a godly man left, and that the faythfull doe fayle from amongst the childezen of men,

Lyar.

Pro.17.4

The eares of the wicked are alwaies open to the lippes of *liars*, and *Liars* are glad to hear-

Exod.23.7.

ken to the tongues of them that are accustomed to lies, yet we are commaunded to flie from ly-

Pro.6.16.17.

ing, because it is amongst the things that God abhorreth. Therefore we are earnestly to request

30.verse.8

Ephesi.4.5.

at Gods handes to remooue farre from vs vanities and lies, and to teach vs to speak the trueth, euery man to his neighbour.

Lightning.

Math.24.27.

So quickely as the *Lightning* in the East, is seene vnto the Weste: so sodainely shall *Christe* appeare vnto the whole worlde, at his second coming.

Light.

Job.18.6

Epham. 27.1

1. pr 119.14

As a dark or dimme light which a man can not discern any thing by, nor vse to his benefite, but is ready so soone as it is stirred to goe quite out: so is the prosperity of the wicked: but God is the *light* of his, and giveth them eyes, and wisdom to eschue all the perilles, and dangers

gers of their spirituall enemies. As men in the night because of the darknesse, vse Lanterne and Lights, that they may see their way: so we ought in this blinde, darke and ignorant world, to vse the Worde as a Lanterne vnto our feete, and a light to our steppes, that wee may walke in those wayes that God hath provided for vs to walke in. For Christ preached, in the worde is the true Light which lightneth all that come into the worlde, that are lightned. The benefite that wee receiue by light, setteth out the benefite of the knowledge of Christe. And as they that loue it hide their doings in the dark, it is a manifest token, that their owne consciences beareth them witnesse that their doings bee naught: So they that loue and choose rather ignorance, then the knowledge of Christ, It is a manifest token that they loath to see the filthinesse of their owne workes. Moreover, it is a manifest token of condemnation, when they shut their eyes against the trueth.

Iohn.1.9.

Ioh.3.19.20.

As Light endureth not alwayes, but darknesse succeedeth: so the times and means to get knowledge, endureth not alwayes: but wee are to vse them whilst God doth giue them. Otherwise, as he that goeth in the darke, catcheth a shrewde turne afore he wotteth of it: so he that walketh in ignorance, runneth headlong to destruction, when hee least thinketh of it. Whosoever thinke that they beleue in Christe, and yet abide in their olde ignorance, and care not for know-
ledge

Iohn.12.35.

Iohn.14.46.

Wither, G.

1. Cor. 4. 6

Ephes. 5. 8.

Ephes. 5. 13

1. Iohn. 5. 6

1. Iohn. 3. 9

Hose. 14. 6

Mat. 6. 28. 29

ledge, receiue themselves. The light that shineth vnto vs out of darknesse, is the knowledge of the glory of God in Christe. And those which are endued with this knowledge, are now *light* in the Lord whatsoeuer they haue bene, & ought carefully to walk as is comely for the children of *light*. For many things which whilst they were in darknes & ignorance seemed not, & were not thought of them to be faults & vices, are discovered & made manifest by y^e light of knowlege, and therfore to be diligently auoided and eschued of the, which willingly & wilfully wil not continue in wickednes. For it is a vain perswasion for me to thinke that they haue fellowshippe with God, who is *light*, and in whom is no darknes, and yet walk in darknes still. Also they are fowly deceiued that think themselves to be in the *light*, & yet hate their brethren.

Lilly.

As the *lilly* doth flourish and spring in the felds or garden: so God doth make the penitent, whose sinnes he forgiveth & pardoneth, to growe and flourish. The *lilly* of the feld, whose beauty exceedeth the glory of the richest raiment that euer any king or potentate in the worlde ware, declareth what God is able to doe for those that rest and repose themselves vpon his prouidence, when ordinary means faile.

Lion.

God killeth by them y^e disobey the voice of his words, by the cruelty of raging of *lions*: So
was

was the Prophet that prophesied against Iero-
boams calves, for eating in Bethel contrary to
the precept of the Lord destroyed and slaine by a *lion*. So were the Samaritans newly planted by
the king of Asshur in the land of Israel, for not fea-
ring the Lord, destroyed by *lions*. But God can
shut vp the *lions* mouths, & make them calme and
meeke to them which fear and serue him. As *lions*
rage and roare when they seeke after their pray:
so doe wicked men, when they seeke to destroy
them that feare God. So fearfull as the roaring
of a *lion* is: so terrible is the wrath of a king. And
as the *lion* and *lions* whelps fiercely rageth on his
pray: so shall God on the enemies of his Church,
when he riseth vp to defend it. Rauening *lions* ex-
presse the nature of tyrants, that make hauock of
the people committed to them. The *lion* caught
in a net or pitfall, expresseth the miserable estate
of a king taken captiue, and held in captiuitie. As
a raging *lion* spoileth and deuoureth all that hee
can catch or come by: so the Lord deuoureth and
spoileth the wicked that fall from him, and exer-
cise all maner of cruelty vpon them. As when a
lion roareth, whosoeuer is within his danger, can
not choose but be afraid: so, when the Lord spea-
keth, what prophet or preacher of his can holce
his peace?

1.Kin.13.24

2.Kin.17.25

Dani.6.27.

Psalmc.7.2

Psalm.57.4

Prou.19.12

Esa.31.4

Eze.19.5.6.7

19.verse 4.8.

Hose.5.14.

13.verse 78.

Amos.3.8

Leopard.

As impossible as it is for a black-moze to cast
away his Skinne and to become White, Ierem.13.23
and for a *Leoparde* to put away his spottes:
So

Abuck. 1. 8

So impossible it is for them that use themselves and accustometh them selves continually with euill doing to change their custome, and to endeavour to doe well. The swiftnesse of the Leopard is not comparable or equall to the pace of their horses, whom God stirreth vp to plague the wickednes of them that that prouoke him to wrath or anger.

Leauen.

Math. 13. 33.

Math. 16. 6

1. Cor. 5. 6. 7.
2.

Gala. 5. 9 m

A little leauen hidden in a greate lump of Doughte: by little and little leaueneth all: which teacheth vs not to be amazed or astonish'd at the small and unlikely beginnings of the gospel, but patiently to waite and abide Gods leasure, till the fruite and encrease thereof be made apparant: And as sweete Dough is made soure by a little leauen: So is the sweetenesse and comfort of the doctrine of truth corrupted, if it be neuer so little entermedled with humane doctrine or mans traditions. The like is to be seene in our conuersation, If the leauen of maliciousnesse and wickednesse remayne in vs. We must take heede therefore of suffering a little euill, and fostering a few wicked personnes amongst vs. For it doth quickly corrupt much and many: the beginnings therefore of wickednesse are to be refrained.

Life.

Life.

As that is counted the *life* of men, wherein they most delight and reioyce: So that is a good ministers *life* to see his flock stand fast in *h* Lord. God gaue vnto his people statutes, and declared his iudgements vnto them, which whoso-
 euer doth, shall liue in them. But this *life* all men lost, & death preuailed in all, because all men sinned, that is to say, transgressed the law. But God of his mere mercy, fauor and goodnes, hath giuen vs *life* eternal in Christ: and when we were deade in sinne hath quickened and raised vs againe in Christ, & hath reuealed it to vs by the preaching of the Gospell, to the ende that all that beleue should not perish, but be partakers of *life* ever lasting.

1. Thel. 3. 8

Ezec. 20. 11

Rom. 5. 12.

23.

Ephes. 2. 5. 6

1. Iohn. 1. 2.

Iohn. 3. 16

Man.

When we see any possession kept by strength & force of armed men, which cannot bee remooued, but by greater strength & force: then also we are to remember, that euē so, we were kept by *h* prince of this world, whose possession we were and whose force could be by no means remooued, but by the might of our God shewed in his sonne Christ, that victorious lion of the tribe of Iudah, by whome the prince of this world was cast out of dozes. When we see a man robbed or wounded, or in any other kind of necessity: then are we to remember, that he is that mans neereſt neighbour, that dealeth moſte neighbourlie by him, & giueth

Mark. 3. 27

Luke. 10. 37.

ueth him most and best comfort, how farre soeuer
hee dwel from him, or whatsoeuer enmity or
strangenesse haue beene betwene them.

Mariage

As often as wee are present at any *mariage*,
and see man and wife, coupled together in
holy matrimony: so often we shoulde remember
how much God hath done for vs to couple vs as
his spowse to him selfe. The keeping of the pro-
mise and fayth of *mariage* inuisable, shoulde ad-
monish vs carefully to keepe the like to our God.
And the detestation that the good husbände con-
ceiveth against the wife, if she play the Harlott,
shoulde make vs to thinke how grievous the an-
ger of God is against vs, if we forsake him. And
as it is againste good manners for a man to
mourne at the marriage of his friende: so it is a-
gainst duty for men not to reioyce with thank-
giuing, when they by euident testimonies, per-
ceiue the fauour of God towarde them in cou-
pling them to him selfe, Whereby they are
straightlyer conioyned then they can bee in this
worlde, by any band of aliance or kinned. Yet
wee must take heede that *mariage* make vs not
worldly minded, nor yet bee an impediment to
Gods matters.

The institution of it was in paradise with this
condition, that whatsoeuer friends were nearest
or dearest by nature were to be left and forsaken,
that the married couple might cleane and conti-
nue

due together. The blessing thereof was by Gods
owne mouth, that the face of the earth mighte
be replenished with mankinde. The estate of it
is honozable for all men, and the bed thereof im-
polluted and vndefiled. But maruellous, necessa-
ry for them which haue not the giste of continen-
cy: the bond thereof is mutuall and tieth either to
ether. The prohibition of *marriage* to any sort of
men or women, is a doctrine which the papistes
learned of the deuil himselfe.

Heb. 13.4

1. Cor. 7.2.4
7. verse 4

1. Timo. 4.5.

Maides.

The mindfullnesse of *maides* to deck and trim
vp themselves in the best maner, who hard-
ly or neuer forget those thinges which they think
may beautify them, shall serue to our condemna-
tion, which can so easely and so lightly forgette
God, and so quickly quite exile, & banish him out
of our mindes.

Ierem. 2.32

Measure.

False and vniust *measures* are an abhominati-
on to the Lord, he cannot abide them: but by
his iust iudgement hee recompenseth them into
their bolome by one meanes or other. For what
soeuer measure we meate, the same we must look
for to be met to vs againe. Therefore thou shalt
not haue in thy house diuers measures, a greate
and a small, but thou shalt haue a right and a
iust waighte, a perfect and a iust *measure* shalt
thou haue that, thy Dayes may bee lengthned
in the Lande, which the Lorde thy God giueth
thee.

Pro. 20.10

Math. 7.2

Deut. 25.14.
15.16.

ther. For all that do such thinges, and all that
do vnrightheously are an abhominacion vnto the
Lord,

Meate.

Psal. 119. 1

Iohn. 4. 34

Rom. 14. 14.

Iohn. 6. 27

Rom. 14. 20.

31.

1 Cor. 8. 3

The wicked runne here and there seeking
for Meate, and shall not be satisfied, but the
godly haue as great delight and desire to please
God and to performe his will, within compasse
of their seuerall callinges, as to eat their meate
when they are an hungred, and when they see
men labour and toyle harde to haue wherewith
to feed them selues and their families: then they
call to minde how much rather they are bound to
labour for that meate that endureth to life euer-
lasting. And as oft as they see meate of what sort
soeuer, they remember that no creature of God,
is of it selfe vnholly or vncleane, but that all
meates are sanctified to the receiuer by the word
of God and prayer, and therfore they abhorre that
deuillish doctrine of the Pope, which at some-
times not for ciuill pollicie, but for conscience
sake commaundeth some meates to be abstayned
from as vnlawfull. Wherefore as they condemn
none for vsing their lawfull liberty, so they them
selues are carefull, least that in rashe or vnadui-
sed vse of their liberty they shoulde offende, or be
occasion of backsliding to their weake brethren.
For neither the vsing or abstayning from meate,
maketh a man the more or lesse acceptable to
God, but alwayes in eating or drincking, or what
soeuer

Loeper else doing they haue a thankfull conside-
ration of Gods liberality, to glorify him for his
benefites.

Millstone.

IT was in the olde time, the office of slaves to
grinde in the mill, and is at this day the pu-
nishment of masterlesse men and vagaboundes,
and the sight thereof should make vs remember,
to what vile flauery God threatneth to bring the
enimies of his people and Church to. Further,
as he that is throwne into deepe waters with a
millstone about his necke, is sure to perish and to
be drowned; so we were better to sustaine that,
or anye other bodilie punishment, then to hin-
der weak and simple Christians from the truth.

Esay. 47.

Matth. 18. 6.

Mockers.

Mockers and scorers at the gospells truth
of God, are in the highest degree of impie-
ty. Wherefore be no mockers, for if y^e Lord for the
ungodlines of the inhabitants, decree a consump-
tion vpon the whole land, much more shall he de-
stroy the scorers. For the cruell man shall cease,
and the scornfull shall be consumed, and all that
basted to iniquity shall be cut off.

Psalme. 1. 1.

Esay. 28.

Esay. 29. 10.

Minister.

When we see the church abound with blind,
idle, ignoraunt conetous Ministers, then

Isay. 56. 10
11.

Luke. 11. 52.

1. Cor. 3. 4.

Rom. 10. 15.

Luke. 10. 16.

Math. 7. 3.
4. 5.

let vs feare the plague, that the like brought vpon
on the Church of the Iewes, whose watchmen
were all blinde, had no knowledge, were dumb
Dogs, could not barke, delighted in sleeping, had
neuer enough. Ignorant *ministers*, that oppose
themselves against Preachers and preaching,
are to be terrified with the curse of Christ,
which hee giueth against those that take awaie
the key of knowledge, and neyther woulde enter
themselves, nor suffer them which would: which
also stretcheth to them that maintain ignorance
to bee the mother of deuotion, and also to them
which with their traditions, and impute glosses
haue corrupted the true sence and plaine mea-
ning of the worde. And when wee haue as excel-
lent ministers as can be, if we stay and grounde
our selues vpon them, and not vpon the worde,
we are carnall and not spirituall. Howbeit, the
feete of them that bring tidings to vs of our sal-
uation ought to bee meruellous welcome, and
those that despise them, despise Christ him selfe.

Moates,

When we see the sunne so clearly to shine
that we may see the moates that flye vp
and downe in the sun-beams: Then we are to
consider howe many greater things there are in
our selues and others, which wee see not: And
thereby wee are to learne to looke narrowlye
to our selues, that we bee not curious in spying
small

small faultes in others, and either blind or reth-
lesse in passing ouer greate faultes in our selues
vnespied, and so be wray our hypocrisy.

Moone.

The light of the *moone* should make vs mind-
ful of the promises **G O D** made vnto his Esay. 60. 19.
Church, that their sunne should neuer go down, 10.
and their *moone* neuer be hid, for the Lorde shall
be their euermassing lighte. If the *moone* bee not Iob. 25. 5. 6.
bryghte, nor the starres cleane in the eyes and
light of **G O D**, how much more filthy is the sonne
of man, which is but an earth-worme?

Mony.

The image of the Prince, together with his
inscription vpon his mony coyned, teacheth Mark. 12. 17.
vs that those externall things are his, and that in
those wee owe him subiection, and are to bee at
his commandement, for they all are his, & we his
subiectes haue them of him, and vnder him, and Rom. 13. 6. 7
by the benefite of his Lawes: and therefore wee
are commaunded to giue him tribute because to
him it belongeth.

Moath.

As *moathes* eate garmentes, and *Wormes*
wool: so the wicked shall be fretted away and
consumed. Wherefore we neede not greatly to
feare

- Hose. 5. 1. 8.** feare theire reproches, rebukes and threates. And **G D** shall be come like a moth and rottenesse, to those that beare the name of his people, and yet abound in wickednesse. The moath eating, the canker corrupting, the theefe stealing, shoulde cause vs by the consideration thereof, to alienate our munde from that, which eyther so shortly perisheth, or so quickly chaungeth his owner, and therefore can tarry with vs we know not how little while. Those that let their clothes lye by them, till they be moath-eaten, seeing euery day a number of naked soules to want them, shall haue their own moath-eaten garmentes to be a witnesse against them, to their condemnation at the day of iudgement.
- Math. 6. 19.**
- James. 5. 2.**

Mourners.

- Ezech. 9. 4** **W**hen at buriall and at other times, wee see men mourne and in heauinesse, then wee are to remember, that wee are to mourne, and lament for our wickednesse and sinnes. If we looke to be spared at the hands of **G D** in the day of the generall destruction of the Lande for impiety.

Morfell.

- Prou. 17. 1.** **A** dry morfell is better for man with peace & quietnesse, then a house full of al delicates with brawling and strife.

Mor-

Morter.

When we see thinges brused and broken
in a *morter*, then are wee to remember,
that all correction is in vaine bestowed vppon a *Prou. 27.22.*
foole, to bring him to learning and wisdom: for
it will not be as long as folly abydeth with him,
which can by no meanes be chased from him.

Mountaines.

As farre as the great and huge *mountaines*
exceede the rest of the earth: so farre do the
iustice of God exceede and excell the righteous-
nesse of any creature. *Psalm. 36.6*

Myre.

As a man or Beast that suddenly falleth
into a deepe quagmyre, whereof hee can
finde no bottom, must needs perish, except there
be some at hand to drawe him out: so he that fal-
leth into extreame aduersitie, except God do helpe
him out, must needs be therein ouerthrowne and
perish. *Psalm. 69.1*

Mite.

When wee see men giue largely to good
and godly vses, and amongst them, some
poore men giue gladly of that little which the *Mark. 12.43*

2. Cor. 8. 12. **L**orde hath lent the ~~g~~then are we to remember that it is not the quantite of the gifte, but the cheerefulnesse of the giner, which the Lorde li-

Mustard.

Math. 13. 31.
32.

The smalnes of the seede of *mustard*, compared with the greatnes of the encrease therof, teacheth vs from how small & unlikely beginnings God doth bring forth his Church to a wonderfull encrease, and largenesse. The consideration whereof is a great comfort to those, whose labors God employeth in those places, where least likelihoode is that they shoulde doe good,

Milke.

1. Cor. 3. 1.

Heb. 5. 12.
13. 14.

Milke serueth usuallye to feede children and Infantes: which when we see, we are to remember, that all are not capable of one, and the same manner of instruction, but we ought otherwise to deale with younglings, and nouices in Christ, then with those that are grown to more strength and knowledge. For the rudementes of religion, and the first principles, and as it were the A. B. C. of Christianity, is as milke for babes in Christ. And a deeper insighte and knowledge of the true vnderstanding of the word, & of the doctrine comprehended in y^e same, is meat for them

the which are further growinge vnto vs in Chail.
 Therefore, if we be regenerate, and borne again
 in Chail, we are to desire the sweete, and sin- 1.Pet.2.2
 cere milke of the word, without anye mingle
 mangle of traditions or humane doctrine, that
 we may growe thereby.

100111

Needle

The smallnesse of the eye of a Needle, compa-
 red with the greatnesse of a Camell, shoulde
 make men remember, how great and dangerous
 an euill it is for men to be possessed of their pos-
 sessions: so that as it is impossible for a Camell
 to goe thorough the eye of a needle: so also is it
 impossible for such a rich man to enter into the
 kingdome of heauen, for he hath made his golde
 his God, though he do not so think nor persuade
 him selfe.

Mark.10.24

Netts

As the crafty lay, enclosed a number of
 filths & wretched by their vaine deuises seek to
 catch & draw into their danger & golde. But god
 on the other side, both maketh them fall into their
 own netts, which they haue layd for others, and also
 maketh the hands of their enemies to be
 snares to catch them. Further, they that ascribe

Psalms.31.

Ezec.12.1

with
her, G.

their wealth and other blessings of this life, to the outward meanes, and instrumentes whereby they have gotten those things, are like other men which when they haue spent well do goe to burie intense, and offer sacrifice to their nets.

Aba. 1. 16

Nurce.

Euen as a Nurce both fauour and with all mildnesse foster and cherish his Children, euen so ought a minister with all kindnesse and lenitie to cherish his flocke.

1. The. 2. 7

Obligation.

The making, sealing and giuing in euidence of Obligations and other hand writings, shoulde make vs remember that there were as many hand writings against vs to condemne vs in the time of the law, as there were ordinaunces of the law to be executed or exercised of vs: and the cancelling, discharging, and defacing of obligations or other such writings, shoulde bring vs to a thankfull remembrance of Gods great goodnesse and kindnesse in Christ, who when we stood so many wayes indebted, hath not onely payd our debts, but also hath put out and cancelled the obligations and hand writings of the law which were against vs.

Collos. 2. 14

Obstina-

Obstinacie.

When we see any place wherein the graces of God most mercifullie offered by the preaching of his Worde, are obstinately refused and maliciously resisted: Then are we most hartely to lament their miserie, for that their state and condition in the daye of iudgement shall be farre more miserable and wretched, then the condition of estate of Sodome and Gomorrah, or any other upon whom God hath executed most iust iudgements and most terrible punishment.

Math. 11.20
21.22.23.

Mark.6.11.

Othe.

When we see men beleueed vpon their Oath, then let vs remember how much more we are bound to beleue the promises of God, seeing to shew the stablenesse of his counsell, he hath bound himselfe thereto by his Oath. Men in common speech are not to sweare, but their communication must be yea, yea, nay, nay. But it is lawfull for them to sweare, so it make for the better credit of the ministry of the word, for the better beleueing of the doctrine of the truth, for the preservation of loue amongst men, and for the ending of contentions. But then in our othes we must vse the name of God with exceeding reverence, not for euery light and trifling matter, neither falsely nor vntruely, but in truth, in iustice and iudgement, so that all that see and heare

Heb.6.17.

James. 5.12.

1.Thef.2.5

Rom.9.1.

Heb.6.16.

Deut.6.13.

Exod.20.7

Deut.5.11.

Zachary 5.4.

our

Jerem. 4. 2.
5. vers. 7.
Sopho. 1.

our reuerent dealing may blesse and praise our God: but to sweare by any thing that is not god, is a flat falling awaye from God. So is it also in swearing to ioyne any other thing with God.

Olive tree.

Psal. 52. 8

From the midst of the miseries of this worlde, the godly man, when he seemeth to be of men rejected and cast of, the sight of a greene Olive tree shoulde comfort him, that he may sape with David, yet I shall be like a greene Olive tree in the house of my God, for I trusted in the mercye of God for ever and ever. Further, a flourishing Olive tree shoulde bring vs to a diligent consideration, of the covenante and promise of blesseynesse made by Abraham and his posteritie.

Rom. 11. 17.

Boughes broken or cut off, shoulde make vs remember, what numbers naturallie descended from Abraham, are for the neglecting and contemning of the covenante cut or broken off, and the grafting in of griftes, should make vs thankful to God for his goodnesse, in accepting of vs in their roomes.

Oliues.

Esay. 17. 6.
24. 13.

As in the time of gathering of Oliues, a few berries escape here and there vngathered: so when God doth bring generall destruction vpon any land, for the impietie of the people therein, and for the contempt of his Worde and ordinances,

nances, a very few here and there shall scape.

Oyle.

In the old time the vse of Oyle was manifold, especially to annoynt them that were consecrated to great offices, as to be Kinges and Priestes. For by Oyle the plentifulnes of gods graces poured vpon them, for their better enabling to execute their offices was represented, and therefore that vnnemeasurable aboundance, wherewith our Lorde and Sauour Christ was endued, was called the Oyle of gladnesse, and we that belceue called his fellowes, brethren, and partners, because that out of his fulnesse, we also in some measure haue receiued, so that we also are made Kinges and Priestes.

Psal. 45. 4.
Heb. 1. 6.

1. Pet. 2. 9.

Ointment.

A good Ointment well compounded of sweet & odoriferous thinges, cannot but be acceptable to the sent of all men: so that vnitie which beginneth at religion, and stretcheth to the uttermost borders of the Church and common wealth, can not but both please God and all good men. And as the sent and saueur of a sweet ointment or perfume, is comfortable to the vaines and hart: so is the wise and hartie counsell of a mans assured friend. A good name is sweeter then a most pleasant ointment.

Psal. 133. 2.

Prou. 27. 9.

Eccle. 7. 3

Ornaments.

Prou. 19.

When we see the Chilozen of them that bee great and rich men beked with chaines of gold and other costly Ornaments, then we are to remember that there is no such beautifying of a Child, as is the diligence and paines of Father and mother in seeing their child taught, and instructed in all kinde of literature and nurture.

Oppression.

Exod. 1. 12.

30.

Amos. 5. 7. 11

1. Thel. 4. 6.

When both by craft and subtiltie, and also by outward and open rage, the tyrants of this world oppresse the church of God, & go about vnterly to destroy & to root it out fro the face of the earth: Then the prouidence of God in preserving his people in Egypt, ought to be our comfort and consolation: for he is the same God still and is not chaunged. When Oppression hath gotten from iustitie her authoritie, and crueltie raigneth in heede of equitie, then iudgement is turned to wormwood. But the iudgementes of the Lorde shall follow those cruell oppressors, for they shall builde houses, and not dwell in them, and plant vineyardes, and not eat the fruit of them. Therefore sith God is so seuerer a reuenger of oppression and wrong, we are diligently to take heede that no man oppresse or defraud his brother,

Ouen,

Ouen.

AS in an *Ouen* or forname, the fire doth quicke
ly consume the wood which is put therein: *Psalm. 21.9.*
So the wicked in the day wherein God will shew
forth his anger, shal quickly be consumed. *Mala. 4.1.*
Or rather with what facilitie and speed, strawe or
strubble is consumed in the heating of an *Ouen*,
with the like the wicked shall be destroyed.

Owle.

AN *Owle* doth not onely keepe alone and not
shew her selfe in the day time, but also if at
any time she happen to be seene, all other birdes *Psalm. 102.6.*
do wonder at her. Wherein we see the state of a
godly man well exprested, when he happeneth to
dwell alone amongst a number and multitude of
wicked men, he neither delighteth in their com-
panye, and yet is a common gasing or wondring
stocke, when he happeneth to be among them.

Palme.

The nature of a *Palme* tree is alwayes to be
greene, and the more it is pressed with anie
waight, the more to grow and flourish, and there-
fore in those Countreies where it commonly groweth, *Psalm. 92.12.*
is apt to expresse the blessings of God vpon
the righteous.

Pellicane.

Pellicane.

A Pellicane is wont to keepe a lone and without company of other Byrdes, his voyce oz Psalm. 102. 6 Singing hath no pleasantnesse in it. Wherefore it well expyresseth the state of a sorrowfull man, and an heavy hart forsaken of all men, euen of those whom sometime he tooke to be his deare friends.

Pearle.

Math. 13. 46.

When we see Pearles of great price, such as we can well be content to bestowe all our substance and wealth on, thinking thereby to be great gayners: then are we to remember, how much more precious the kingdome of heauen is, and that for the attainment thereof, no earthly treasure is to be spared.

Penne.

Jerem. 17. 1.

1. Cor. 3. 3.

As the letters carued in stone oz other hard mettalles with tooles of yron and Steele, are wont to be set vp for a perpetuall memory of that which men will haue remembred: So God neuer putteth out of memory the froward sinnes of obstinate wicked men. As the Penne of man serueth to commit to writing those things whereof he would haue the remembrance continued: so the holy ghost registreth in the hartes of the children of God, those thinges which God seeth necessary

cellarpe for their saluation to bee recorded of them.

Pot.

AS in the fining Pot the gold-smith tryeth the Siluer: so doth God by tribulation trye the hartes of men. As an earthen Pot so bryoke to peeces, that a shard of it can not be found fitte for any vse: so shall y destruction of such be whose eares can not abyde the trueth, but will needes haue their Preachers flatter them in their sinnes, and foster them in their errours. As a pot of meate seething on the fier which no bodye skommeth, multe needes be full of loathsome filth: So Cities and Countries continuing in bloudy violence with out repentance and amendment, must needes be loathsome and abhominable in the eyes of God. And as no man can accuse the Potter for making of the sattie lumpe of clay a drinking pot and a chamber pot: so none ought to quarrell or find fault with their creatoz, whose work manship they are, framed at his good pleasure and will.

Esay. 30. 10.
14.

Ezech. 24. 6.

Rom. 9. 21.

Pismire.

TH E nature of the Pismire is, to be diligent in gathering and carryng to her Willocke in Sommer that, wherewith shee shoulde live

Pro. 6. 6. 7. 8. In winter: wherefore Solomon sendeth the sloth-
full idle man, to the *Pismire* to learne to labour
in season for his living.

Pillowes.

Ecc. 13. 18

When wee see men sowing soft *Pillowes* and
cushions for men to leane on, or sit on, then
are we to remember to be heedfull, that wee be
not perswaded by false and lying *Prophetes*, to
looke for at the hands of God, peace and prospe-
rity, when our contemptuous and obstinate sins
deserue the contrary.

physition.

Math. 9. 11

Mark. 2. 17.

Luke. 5. 31

2. Chr. 16. 12

Physitions for the body, should put vs in minde
of the heauenly *Phisition* of our soule. And
as they that are in health, haue no neede of the
Phisition, and therefore seeke little or nothing
after them: so they that knowe not the dangerous
diseases of their soules, but thinke themselves in
case good enough, doe seeke little after *Christe*,
and set little by him. It is dangerous also for
them that are bodily sick, to trust to the cunning
of the *Phisition*, and not to seeke the Lord.

Plants.

In rooting out vniprofitable *Plants* and throw-
ing them out of our Garden: wee are to re-
mem-

member that euerie *Plant* which God hath not
planted, shall be rooted out of the Church,

Math. 15. 13.

Planting.

When we see men in their gardens diligent
in *Planting* and watering, and taking great
paines upon hope of the fruit thereof: Then *Min-
isters* are admonished what paines they owe
vnto the church of God, and other men are thank-
fully to remember what paines God hath layde
vpon his *Ministers*, for the saving of their souls.
As it is reason that he which planteth a vineyard
shoulde eat of the fruit thereof, so also it is reason,
that the teacher of the gospell shoulde haue a li-
uing of them whom he teacheth for him selfe and
his charge.

1. Cor. 3. 7. 8.

1. Cor. 6. 9.

Place.

When we see men glad to hide them selues
in secreat places from peerill and daunger:
Then are we to remember that there is no se-
creat place so safe for vs to lie vnto, as is our
good God,

Psalme. 32. 7.

Plowing.

The discretion to take time fit to *Plow* &
sow, the skill to vse the diuers sorte of instru-
mentes belonging to husbandry, and the wis-
dome

Esay. 28. 23.

come to make choyce of ground apt and fitte for
 euery kind of seed, commeth of the teaching and
 instructing of God, and therefore is to be thoght
 vppon with a thankfull and kind remembrance.
 As plowing, reaping and eating the fruit, doe
 successiuelly follow one an other: so he that plow-
 eth wickednesse shall reape iniquitie, and eat the
 fruit of lyes. Without breaking vp of our fal-
 low groundes, it is but a folly to lay on seed, and
 when the fallowe is broken, & hath his due tith, which is the hardest part of the plowgh-mans worke: then such as he soweth he is like to reape.

Hose. 10. 13.

Jerem. 4. 4.

Hose. 10. 12.

Luke. 9. 61.

When we see men waxe wearie of the plow, & giue ouer labour and paines: then we are to remember, that he that continueth not in the vocation wherein God hath planted him for the benefite of the Church, is not apt for the kingdome of God.

Poore.

Psalm. 34. 6

Luke. 4. 8.

ARte thou poore, miserable, and afflicted, there is no such waye as to crye vnto the Lorde, for he will deliuer thee, and ridde thee out of all troubles. The miserable estate of men to whome the glad tidinges of Christ their deliuerer out of all those miseries are welcome, are set out vnto vs by poore broken hearted men, captiues, blind and brylled. If God haue blessed thee with wealth, and graunted thee to liue in delights,

delightes, and giueth thee both aboundance and
delicacie of fare, dayly take heede of being un-
mercifull, and let not poore Lazarus be neglect-
ted, much lesse despised at thy gate, least thou
follow the rich glutton into hell. For he that
despiset or mocketh the poore, reprocheth him
that made him. And pouertie is the more pati-
ently to be borne, because it was consecrated in
Christ, who being rich, for our sakes became
poore, that we through his pouertie might be-
comme rich. And a little with the feare of the
Lorde, is better then great treasure and trouble
therewith. But if any of our brethren fall to
pouerty, we must neither harden our hartes nor
close our handes.

Luke. 16. 23

Prou. 17. 5.

2. Cor. 8. 9.

Prou. 15. 16.

Deut. 15. 7.

Post.

The speech that Postes make on their iourney,
both admonishe vs with what speed and hast
our dayes of this miserable life do passe and haste
away.

Iob. 9. 15.

Pitte.

That deuise mischief, and seeke
by subtiltie to hurt others, are at euery
Pitte they passe by admonished to feare
the iust iudgements of God, who oftentimes

Psal. 7. 15. 6

Ierem. 48. 44

Zacha. 6. 12.

times maketh them to fall into the pit which they digge for others. Further, pits and snares do admonish us to take heed of prouoking God to anger. For when he will punish, he that escapeth one punishment, shall surely fall into another. Deepe pits; and yet hope in the Bottomes, should bring us to minde that God will deliuer his Church out of all daungers, how great soeuer they seeme to vs to be.

Preaching.

Esa. 6. 10.

1. Chro. 35. 16.

Where the Word is preached, and yet men growe not in vnderstanding and knowledge, but continue the same (or worse then they were before) still, then the iudgements of God are to be feared, least he will not haue them conuerted and so saued. For so the Prophet concludeth against king Amaziah saying: I know that God hath determined to destroye thee, both because thou hast done this, and hast not obeyed my counsell.

Prickes.

Am. 6. 5.

As he that beatech his heeles and kicketh againste sharpe prickes, doth nothing but hurt his owne heeles: so he that strineth againste God, meaneth nothing but harmeth himselfe.

Prophets.

The killing, stoning, and misusing of the prophets of God sent vnto men, is an euident token and a most certaine fore-shew of their destruction in short time following. How be it, how soeuer the rage and crueltie of men, seme to make hauocke of the Prophets and people of God: yet they shal not so root out the Church of God, but that God will alwayes haue some remnant according to the election of grace remaine to him selfe. Prophets at this daye are such as labour to expounde and applye the doctrine of the Word. Follow after loue, and conet spirituall giftes, and rather that yee may prophecie. For he that prophesieth speaketh vnto men to edifying, to exhortation, and to comfort.

2. Chh. 39.

16.

Math. 23. 37

Rom. 11. 4. 5

1. Cor. 14. 3.

Pride.

When men feelee them selues exalted in hart, proude, and high minded, then let them know that their destruction is at hand, and their fall draweth neare. For God scattereth the proud in the imagination of their harts, and putteth downe the mighty from their seates. Hereof haue we example in king Nabuchadnezer, and in Hamman, who prepared the gallous for Dariochaie, that he was hanged vpon him selfe. Therefore, though a mans pryde mount vp to the heauens, and his head reach the cloudes, yet shall he

Prou. 16. 18

Luke. 10. 52

Dani. 4. 27.

Ester. 5. 11.

6. 1. 14.

Job. 20. 6. 7.

Esay. 3. 16. 17.

1. Pet. 5. 5.

perishe for euer like the dung, and they which haue scene him shall say where is he? The tokens then of pryde that abound and are plentiful amongst vs, do shew sharpe vengeance and iudgements at hand. Because the Daughters of Sion are haucie, and walke with stretched out neckes, and with wandering eyes, walking and mincing as they goe, and making a tinckling with their feet: Therefore the Lord shal make the heades of the Daughters of Sion balde, and the Lord shall discouer their secreat partes. For god doth resiste the proud, and giueth grace to the humble and meeke.

Pleasure.

Prou. 19. 10

When we see foolish men drowned in voluptuousnesse and pleasures, and not hauing any regarde to godlinesse, honesty or comelinesse, then are we to remember Salomons admonition, that pleasure is neuer comely for a foole: and most commonly the immoderate loue of pastime, bringeth them to pouerty and beggerie.

Raine.

Prou. 21. 17.

The Raine maketh the new mowen grasse freshly to spring againe, and showers so comfort the earth, that it yeeldeth the fruites thereof: Euen so shall Christe refresh, foster, nourishe, and cherishe his people. As a raging

Raine

Raine beatech the Corne downe, and wasbeth a way al before it: so when one poore man oppres- Psalm. 72.6
seth an other, commonlye it is without pittie or
mercy. Raine and snow falling from heauen re-
tourneth not thither againe, but watereth the Prou. 28.3.
earth, and maketh it fruitfull: Euen so the
worde that commeth out of Gods mouth shall Esay. 55. 10.
not retourne voyde, but shall accomplishe and 11.
bring to passe that which God will, and shall
prosper in that whereunto he sent it. The raine
falling from Heauen, and causing the earth to
peelde her fruit, was at all times and is still to
all ages, an open and a plaine euident testimo- A. 14. 17.
nye of the goodnesse of God, so that no man
can excuse him selfe of ignorance. The earth
that drincketh in the raine that commeth oft vpon Heb. 6.8.
it, and bringeth forth nothing profitable
for the vse and behoofe of man, sheweth what is
to be hoped of that man, whome the knowledge
of the Worde doth in no part refoyme.

Rasour.

As a sharpe Rasour with the least touch that Psalm. 52.2
can be, shaueth and cutteth, so doth also the
tongue of a mischeuous lying man.

Rebellion.

When we see a stubbozne scrowarde and un-
ruly Wloman, brawle, skoulde, chide and

Jerem. 3. 7.
89.

rebel against her but hā, we are diligently to look into our selues, how y^e case standeth betwixt vs & God: for commonly, y^e expelleth into vs our unrulinesse & rebellion against God: but all that resist God, shal be confounded: for rebellion is as y^e sinne of witchcraft, and transgression is wickednesse and Idolatry.

Esay. 45. 24.

Therefore, Samuēl saide to

1 Sam. 15. 23

Saule, because thou hast cast away the worde of the Lord, therefore the Lord hath cast away thee

Rom. 13. 2.

from being king. To resist man, whome God hath set ouer men, is to rebel against G. D.

Deut. 17. 12.
21. vs. 21.

Wherefore, God him self hath set vpon rebellion and contumacy against magistrates & parentes,

Num. 16. 32.
2 Sam. 18. 9

no lesse penalty then death. His wonderful iudgements against such, are to be seene in Coze, Dathan and Abiron, and also in Absolom.

Reede.

Math. 11. 7.

Math. 12. 20

A Reede shaking too and fro, with euery little small winde, declareth the inconstancy and mutability of the common sort of people, whome euery small trifle doth cause to alter their minde and iudgement. When wee see any passe by a brused reede and not breake it: we are to remember that our sauiour Christ did beare with many infirmities in those which were his, least hee shoulde breake of or quench those good thinges, which began to appeare in them. And of him we are also to learne by bearing and forbearing, to cherish and foster such good as we see beginneth to lue, and growe in our weake brethren.

Reward.

Reward.

And the price of best game for running can not be obtained of any that either runne not, or else giue ouer afore they be at the end of their race: so none canne attayne the celestially Crowne of glory, but they which perseuer in the right trace of Christianity vnto the end. And as they which runne in a race, hauing onely regard to the reward, make them selues as light and as nimble as they can, and therefore throw awaye whatsoeuer is heauy, or may hinder their swiftnesse: so we in our course to heauen, hauing that glory onely before our eyes, shoulde throw from vs sinne, which like an heauy burthen hangeth vpon vs, and whatsoeuer else may hinder vs in the way and course to life euermlasting. Yet in this course, the greatest paines that can be taken, and the greatest perfection which is possible for men to attaine vnto, is not meritorious, neither can deserue life. And therefore our Lorde and sauour reacheth vs, when wee haue done all that is commaunded vs, to say and confess that we are vnprofitable seruaunts, though hee of his meere liberality for our better comfort and encouragement in all good things, hath promised large and liberall rewards. 1. Cor. 9. 24.
Heb. 12. 1.
Luke. 17. 10.
Math. 5. 12.
Heb. 10. 35.

Robbery.

When we see men which haue no conscience in getting, liberall to the poore, and to other things,

May. 1. 23.

things, in common intendment good: Then are wee to put them in minde, that God hateth and abhorreth to accept robbery or theeuerye for burnt offerings. To loue gifts and to hunt after rewardes in princes and men of Authozity, is cozen germain to robbery.

Rockes.

Palm. 18. 2

Math. 7. 24.

Math. 16. 18

As y^e rockes that are hard to be clambred vnto, are good refuges for the afflicted to fly vnto from the face of their pursuers: So God is the safetie of all such as in distresse, do flye to him for succour. As hee that setteth the foundation of his house vpon a firme rocke, may bee sure that the Foundation shall bee able to beare the waight of that which shall be set vpon it, and that no raine or floude shall wash it away: so hee that buildeth his faith vpon Chyriste, as he is set out and preached vnto vs in the gospel, shall be sure that hell gates, that is, all the power, force, and cunning of the Diuel, shall neuer be able to preuaile against him.

Rodde.

Pro. 10. 13.

Pro. 5. 11. 13

3.

Soft as the childe seeth the rodde, he is to cal to minde these lessons following. First, that it is fit for the back of him that wanteth wisdome, and that therefore correction is necessarye for him, that is to be instructed and taught. For correction,

rection, and instruction, is the very way and path
 to life. Wherefore they must thinke, that if fa- 6.verf.23.
 ther or Master spare his rodde, that he loueth not
 his Childe: but that then, hee loueth him when
 he beginneth to chasten him betimes. For natu- Prou.13.24.
 rally, folly is bound to the heart of euery childe,
 But the rod of correction doth driue it or scowze
 it away: Therefore parents should not with-hold Prou.12.15
 correction from their children. For as the com-
 mo prouerb is, birtch breaketh no bones, neither
 moderate correction bringeth daunger of death, Prou.23.13.
 but oftentimes it biddeth and keepeth backe
 him that otherwise woulde runne headlong into
 hell, and so is a meane to saue his soule. For it
 bringeth him to a wise consideration of due type, Prou.26.15.
 where oherwise if hee bee left at libertye, hee
 oftentimes bringeth his Parentes to shame.
 When straungers and Aliens preuaile against
 the people of God, then are wee to comfort our
 selues, that they are but God his rodde, and that
 therefore God will not alwayes for that purpose
 vse them, but that in short time they shall bee
 broken, woyme to the stumpes and throwne a-
 way. When we see schollers, very fearful of their
 schoole-master, comming towards them, with a
 rod in his hand: then are wee to remember & to
 take heed that we so behaue our selues towards
 them that are ouer vs in the Lorde, that they ra-
 ther vse vs to the sweete and spirituall comforts
 of Gods promises, then the terrible severity of
 Discipline.

Esay.14.5

1.Cor.4.21

Rashes.

As Rashes and other greene thinges, that commonly grow in watery places, If in what weather they want moyſture, doe quickly conſume, wither, & come to naught: ſo the waies of the wicked, and the hope of the hypocrite ſhall periſh.

Iob. 3. 11. 12.
13.

Ritches.

As the glutton that overchargeſh his ſtomack with meat, is compelled to ſpue and caſt it vp againe: ſo the greedy Cormorant that gathereth great riches, and deuoureth and ſwalloweth vp great ſubſtance, ſhall looſe it againe, for God ſhall euen vnto it out of his belly: ſo that the ſmalleſt bleſſing of worldlye wealth, which God giueth to the iuſt man, is much better to him, then greate riches and wealth, which the wicked and vngodly doe poſſeſſe. For experience teacheth how vainly men diſquiet themſelues in heaping vp ritches, which they knowe not who ſhall poſſeſſe: wherefore hee, which with ritches will haue the fauour, and bleſſing of God, muſt be liberall and franke to all ſuch bles, as tend to the ſeruice, honour, and glory of God. For, if we procure his anger, indignation & wrath againſt vs, our riches and treasure ſhall nothing auail, proſite nor helpe vs. Therefore a good name is a better riches, and fauour aboue ſiluer and gold. It is

Iob. 20. 15.

Pſalm. 37. 16

Pſalm. 39. 6

Prou. 3. 9. 10.

Prou. 11. 4.

Prou. 2. 2. 3.

is therefore a very vanity to trauaile too much
for riches: for when a man thinketh he hath them
most sure, then sodainly they slippe and flye a-
way.

23. ver. 4

Hee that loneth silver shall not bee satisfied
with silver, and he that loneth riches shall be with-
out the fruite thereof. When wee see a rich man
sodainly die, and those to possesse his wealth,
whome hee neuer gathered it for: Then are wee
to remember what a vauitye it is for a man to
disquiet him selfe in heaping vp of wealth, and
howe much better it is for a man to bee rich in
God, or to make Christe his riches and wealth,
for whose sake every Christian oughte with ioy
to suffer the spoyle of his goods, knowing that in
heaven hee hath an enduring substance, and that
the worldly rich man together with his wealth,
shall vanish as the flower of the grasse. Where-
fore, wee shoulde not followe the fashions of this
world, in accepting and regarding of men, one-
ly for their riches and wealth, which commonly
they heap together by tyrannous oppression, and
by persecuting the saines of God, ioynd toge-
ther with the blasphemy of his most holy name.
They that desire to be rich fall into many temp-
tations and snares, and many foolish and noysom
lusts. And the desire of monye is the roote of all
evil. Therefore rich men are to be warned, that
they be not puffed up, nor trust in vncertaine riches,
but in God, who abundantly giueth to euery
one.

Eccles. 5. 9

Luke. 12.
20. 21

Collos. 1. 27

Heb. 10. 34

James. 1. 10

James. 1. 2.
3. 4. 5. 6

1. Tim. 1. 9.

1. Tim. 6. 17.

Roller.

Esay. 41. 15.

When wee see Husbandmen vse rollers to breake great and hard clodds and to make them fall to power, then are we to call to minde the power of God and his Christe, to breake down the might and force of his enimies, though as high and mighty as the highest and greatest mountaines.

Rainbowe.

Genes. 9. 12.

13. 14. 15. 16.

Whensoever we see the Rainbowe, we are to call to minde Gods iudgements against the worlde in the dayes of Noe for their wickednes, and also the kindenesse of God, who in mercy hath promised vs that hee will neuer againe destroy the whole worlde with Water, and hath giuen vs the Rainbowe in the clowdes as a pledge, and seale thereof, for our better assurance.

Shadow.

Job. 8. 9

Job. 7. 2.

As now the sunne is shadowed with clowds and by and by shineth forth bright: so subject to chaunge is the life of man. And as the seruant working abroad in the whot Sunne longeth for, and is glad of the coole shade: so men in affliction and misery are glad of a little ease.

Sacri-

Sacrifice.

The persons of Infidels and impenitent wicked men God abhorreth, and therefore the Sacrifice of such is abominable. But God favourably accepteth the Sacrifice of the faithful. And these are the Sacrifices left now unto the Church of God: 1. Contrite Spirites, broken heartes, such as tremble at his Word. 2. Our reasonable serving of God, that is our serving him according to the prescription of his will. 3. Martirdome for the testimony of his trueth. 4. The fruite of our Lippes, that is, Praise and thankesgiuing unto his moste holpe and blessed name: 5. Benefiting our brethren, and distributing that which God hath blessed vs withall to the needy. For with such sacrifices God is pleased, and for that cause hee hath made vs priestes that wee shoulde offer vp spirituall sacrifices acceptable to God by Christ.

Prou. 21.27.

Heb. 11.4.

Psalme. 51.17.

Rom. 12.1.

Phil. 2.17

Heb. 13.15.
verse. 16.

1. Pet. 2.5

Salte.

As often as we see Salt stones, wee are to remember the strange punishment, wherewith God punished Lots wife for disobedience, and to feare the like or greater. Salt also aswell because it is sauour it selfe, as because it seasoneth all other thinges, expresseth vnto vs the duty of good ministers, aswell in life as doctrine.

Gen. 19.26.

Mark. 6.49

Sand.

If the sandes of the sea be innumerable, so that it is impossible for man to take in hand to number

ber

Psal. 139.
97.18.

Jerem. 33.22

Isa. 41.21

Isa. 41.21

Isa. 41.21

2 Cor. 2.15

26

Isa. 41.21

Isa. 41.21

Isa. 41.21

Psal. 107.

33.24.25.26.

Isa. 41.21

Isa. 41.21

Isa. 41.21

Isa. 41.21

Isa. 41.21

ber them: Then how great is the summe of Gods
torinations, and how farre beyonde the reach of
man. And though the people of God be sometimes
for their chastisement giuen over to the enemye,
who thinketh utterly to extinguishe them, and to
root them out, yet God will againe multiply, and
encrease the number of them; that they shal be as
innumerable as the sand of the sea.

Sauour.

The sent and *Sauour* of the Minister of the
Gospel, is very delectable and pleasant to
those, whom God hath appoynted to be saued: but
unto the other who perishe he is an odious, loath-
some and deadly *sauour*.

Sea.

The meruailous stormes that Marriners and
passengers abyde oftentimes at *Sea*, shewe
forth the mighty and wonderfull works of god.
The calme that often suddenly followeth, and the
bringing of men into their desired harborow:
setteeth out the loue and kindnesse of God to such
as call vpon him. For God for his people doth
make awaye in the *sea*, and a path in the mighty
waters. As the *sea* when it rageth, the waters
thereof cast vp dirt and mier: so the wicked in
their outragiousnes, shew abroad their filth. But
God ruleth the raging of the *sea*, and stilleth the
waues

waues thereof. Whereby wee vnderstande his
great power and might, and that there is none Psal. 89.9
in ability like him.

Sedition.

Fare the Lord and the king, and meddle not
with them that are seditious, for their des- Prou. 24.21
truction shall rise suddenly, and who knoweth 22.
the ruine of them.

Sepulchres.

Sepulchres and Tombs which are costly builde
and richly adorned, and haue nothing within Math. 23.28
them, but a stinking Carcas and rotten bones,
doe aptly represent the notable goodly outward
shewes, which hypocrites make, their hearts be-
ing full of all wickednesse and corruption.

Seedes.

As the seed once sowed, wheresoeuer it plea-
seth God to grant his blessing vnto it, whi-
ther the sower sleepe or wake, or whatsoeuer hee
doeth, and howsoeuer hee is occupied, groweth &
encreaseth, till it come to maturity and ripenes:
so y^e worde by the minister of God being scatte-
red, wher God worketh withal by his holy spirit,
there it bringeth a greate, meruailous, & vn-
looked for encrease. As a number of things shold Rom. 9.29
peerely decay, & come to naught, except seedes of
them

Rom. 9. 29.

them were saved, whereof they are by sowing renewed: so the people that beare Gods name vpon earth, shoulde in the day of visitation of their sinnes be cleane and vtterly destroyed as Sodom and Gomorah, but that God spareth some remnant to be as it were a seed, for the encreasing of his Church, and people againe. Seedes y are sowed, except they corrupt grow not again: so our bodies except they consume rise not again. And as the same seede in substance, that is sown springeth again, yet altered in forme and fashion: euen so our bodies shall rise againe the same in substance but meruellously altered in qualities: so our bodies, except they consume, rise not againe, yet altered in form & fashion, euen so our bodies shall rise againe the same in substance, but meruellously altered in quality.

1. Cor. 15. 37
38.

1. Pet. 1.

1. Pet. 1.

Such as the seede is, such is the life of y which proceedeth from it. As therfore of mortall & corrupt seed, men are first borne to this mortall and corruptible life: so must wee of the immortall & incorruptible seede of the word, be borne againe to a life immortall and incorruptible, if we will liue euer.

Serpent.

Genes 3. 1.

The sight of a *Serpent* shoulde bring to minde the subtilty & malice of the diuell, whereby he deceiued and seduced oure first father Adam, and induced him to transgression, and disobedience, and also it should make vs the more heedful and carefull to espy his crafts, & to withstand his malice,

malice, seeing that we are eazlier now to bee o-
uerthrowne, by reason of our corruption, then A-
dam was afore his fall: We also that are mini-
sters shoulde also thereby learne to be wise, con-
sidering the manifolde daungers, which are in-
cident to our calling.

Math. 10. 16.

Seruaunts.

The diligence of our man-seruaunts, and maide
seruaunts in attending vppon vs, and doing
their duties, vpon hope of finding help, & friend-
ship at our handes: is a good lesson, as well to
teach vs howe diligently we ought to be in plea-
sing God, and also how well content we shoulde
be to tarry his leasure, for those graces & mercies
which we look for at his hand. A wise *seruant* is
a great pleasure to his Lord & master, but a lewd
seruant always prouoketh him whome he serueth
to anger. A discreet *seruant*, is better then a lewd
sonne, & shal deuide the heritage amongst y^e bre-
thren. As impossible as it is at one and the same
time, for one man to serue two diuers & sundrye
masters, for y^e he cannot be diligēt, & imploy him
self about & vpon the busines of the one, but hee
must needs neglect the others affairs: so impossi-
ble is it for man, to addict himself to God & rit-
ches. When we see our seruants at our beck and
commandement, and diligent to do those things
which we appoint them: then we shoulde remēber
by how better right & equity, wee, & all creatures
shoulde redilye obey the voice of God our creator

Plalm. 123. 2.

Prou. 14. 35.

Prou. 17. 2.

Math. 6. 24.

Math. 8. 8. 9.

Cor. 7. 21

Tim. 6. 1.

Collos. 3. 22

1. Pet. 2. 18.

Math. 24. 45.

46.

Math. 18. 33

44. 35.

Math. 24. 45.

46. 47. 48. 49

50.

Luke. 12. 47

48.

and of Christ our redeemer. If thy calling be to be a servant, care not, but if thou maist bee free, vse it rather. For he that is called in the Lorde to bee a Seruant, is the Lordes Free-man. But leaue that the propretie of a good Seruant, is to giue all reuerence to his master, obeying him in all thinges, and that in singlenesse of heart, and in the feare of the Lorde, endeavouring alwayes to please him, yea, though he be froward, executing the trust that is committed vnto him as well in his masters absence as in his presence. If a liberall, good and bountifull master to his seruantes, can not but bee very angry and much offended, if any of them deale cruelly with their fellows, how much more iustly shall God withdraw his mercy from them that deale vnnmercifully with them that liue amongst them. If men be bountifull vnto such seruants, whose faithfulness & diligence they haue good trial of, as wel in their absence as presence, & on the contrary side, angry, seuerer & sharper to them which deceiue their expectation, & do not answer the trust, which is reposed in them: how much more iustly shall God put the like difference, in rewarding or punishing, the good endeouours or negligence of them, to whome he hath committed seruices of trust in his people and Church. As men haue iust cause with more sharpnesse and greater seuerity to punish those seruantes, to whome they haue shewed theire minde and will, and yet their businesse is neglected, then others

others who therefore doe it not because they knowe it not: So **G D D** to whome soeuer hee hath reuealed mosse, and vpon whome he hath bestowed mosse greatestt giftes of knowledge, them, if notwithstanding they bee negligent in vsing their gifts to the profite of Gods Church, will he most seuerely and sharply aboue all other punish. Seruauntes, be they neuer so diligent in executing that which is committed vnto them, yet cannot iustly vaunt themselves, that they haue done any moze, then bounden duety: So we then, when wee haue trauailed as much as for vs is possible, yet are to confesse our selues vnprofitable seruauntes. It is an olde saying, Seruice is no heritage: Therefore, when we see seruaunts, when they haue serued a time, chaunge their masters, and are eyther masterlesse, or serue others: then let vs remember that so vnstable and vncertaine is our condition in the Church of **G D D**, except wee haue the spirite of freedom: namely, the spirite of adoption of children, and so by **Chziste** and in **Chziste**, be truely made free. Men are their seruauntes, to whose commaundementes they yeelde all obedience.

Luk. 17. 9. 10

Ioh. 8. 35. 36

Rom. 6. 16.
22. 23.

Therefore, if wee obey sinne, wee are the seruauntes of sinne, and our wages is death. But if we obey **God**, then are wee the seruauntes of obedience to righteousness, and our ende is euerlasting life. For the mosse part, some priuate respect of commodity, and the seruice of their owne bellies, is the cause that men stirre by di-

Rom. 16. 17
18.

uision, and contention in the church of God, contrary to the doctrine receiued, and deliuered vnto vs in the word.

Shepherd.

Psalm. 23.1.

Esa. 40.10.

Jerem. 23.1.2

Ezech. 34.2.

verses. 11. 19

34.23.24.

Math. 9.36.

When we see Sheepe well kept, by reason that they haue a good, diligent painefull Shepherd, who carefully prouideth as well to feede them as to folde them: Then are wee to remember, that the people of God can wante nothing, because God is their shepherd. For he feedeth his, he gathereth his Lambes, into his armes, and carrieth them in his bosom, and guideth them that be with pong. But when wee see idle shepherds, that suffer their sheepe to runne astray and to scatter and perish: Then wee are to lament the state of the church, wherein wee see such idol ministers, as these idol shepherds doe represent to abound, and if we our selues be such then are wee to tremble at the woe and heauye iudgements of the Lorde, pronounced against vs by his prophets. God him selfe will seeke vp his sheepe, he wil find that which was lost, and bring again that which was driuen away. He wil bind vppre that which was broken, and will strengthen the weake: hee will cause them to lye in a good folde, and to feede in a fat pasture: hee will remedy all their euills, by setting a shepherd ouer them euen his Christ.

Shepherds, that doe but beare the name of shepherds, & shew no care of their flock, and do sm all

or no duty to them, God shall deprive them both of strength, wisdom, and iudgement. The losse of a good, diligent painfull *shepherd* is the disoyation and scattering abroad of the sheepe.

Zac. 11. 17. 13
Math. 9. 36.

When wee see numbers of people for want of the word in their owne parishes, doe stray and scatter abroad hither and thither to heare the word: then are we to lament this present estate, and to haue compassion vpon that people, because they are as sheepe scattered and dispersed without a shepherd. The diligence of a *shepherd*, in seeking vp any of his sheepe, y^e are gone astray, is an example to vs to spare neither paine, nor diligence, to reduce them which are gone astray from God by reason of any error. And the ioy of a *shepherd* in finding of his sheepe again, sheweth how ioyfull the conuersion of a sinner ought to be vnto vs. *Shepherds* that refuse no paine nor perill, but do endanger, & that most certainly their life, do represent vnto vs the goodnes of our Christ, who moste frankly and freely gaue his life for vs. When we see *shepherds* careful and diligent, about their flocks to feede, and cherish them: then we are to call to minde, that it is the cheefe, and almost y^e only means, wherby Christ doth require his ministers to testify their loue towards him: namely, the feeding of his sheepe. It is lawfull for a *shepherd* that feedeth a flocke, to eat of the milk of it: Therefore it is lawfull for the ministers of the gospel to bee partners of the temporall blessings of their hearers.

Math. 18. 12.
13.

Iohn. 10. 11.

Iohn. 2. 15.
17.

1. Cor. 9. 7.

Sheepe,

Sheepe driuen to the shambles to be slaine, re-
 presenteth to vs the state of Gods Children
 and people here vpon earth. Sheepe vnrulye to
 be driuen, and running hither and thither astray
 out of the waye, sheweth to vs our owne unruly-
 nesse and aptnesse, to straye out of those wayes
 which God hath appointed for vs to walke in.
 That sheepe brought to be shorne, or to be slaine,
 are dumbe and open not their mouth, it represen-
 teth vnto vs the great and wonderfull patience
 of our Christ in dying for vs, which we are also
 to learne at his example. As sheepe do repre-
 sent the people of God, so the good pastures and
 pleasant waters, doe represent the worde of the
 Lord wherewith he feedeth his, and the treading
 downe of the pasture, and the troubling and stir-
 ring of the water whereby it is made thicke and
 foule, sheweth forth the corrupting and min-
 gling of the word with humaine inuentions and
 dregges of mans braines.

Sheepe in the countrie which abounde with
 wild beastes, lost or run astray out of the custody
 of their shepheard, represent vnto vs the dange-
 rous estate of me, so long as they are not brought,
 or continue not vnder the custody and safe kee-
 ping of our Lord Iesus Christ. If it be lawfull
 on the sabboth to pull sheepe or ether cattell out
 of a pit or ditch wherinto it is fallen, and wher-
 in it woulde otherwile perishe: how much more
 is

Psalm. 44. 22

Isay. 53. 6.

Isay. 53. 6.

Acts. 8. 32.

Ezech. 34.

18. 19.

Math. 10. 6

Math. 15. 24.

Mat. 12. 11.

2.

is it to do good & to relieue any kinde of necessi-
tie of our neighbour the same day. Further,
the very sight of sheepe, and goates, should make
vs call to minde the state of men at the last daye Math. 26. 31
of iudgement, and make vs carefully to endeavour
that the notes and markes of Gods sheepe maye
be found in vs, that we may be parteners in the
sentence, come yee blessed, &c. Amongest other
markes this is the principall, that as sheepe har-
ken to the voyce of their shepheard, so we giue
eare to, and obey the voyce of Christ. When Rom. 8. 36.
we see sheepe in the butchers shop appointed for
the slaughter, then are we to remember, that such
is the condition of the godly in this wicked and
frayle life. When we see sheepe from going a-
stray, retourned home to their folde and flocke a-
gain: Then let vs remember, that we lately in y
dayes of ignoraunce were astraye, and lately by
the benefit of almighty God, who hath suffered
the sonne of knowledge to shine amongst vs, re- 1. Pet. 2. 25.
turned to the shepheard and bishop of our soules.

Shettle.

TH E sliding to and fro of the shettle in wea-
uing, do admonish the weauer how speedely
and fast his dayes of this life do flyde away. Iob. 7. 6.

Shield.

AS a shield defendeth the body from blowes
and woundes, so the great mercy and fauour
of Psalm. 5. 12

of God, defendeth those which are his from euil.

Ships.

Gen. 6. 14. 15

Ships in which men are carryed in safety thro-rough the raging seas, shoulde make vs remember Gods heauy iudgement vpon the world in drowning it for sinne, and to giue him thanks for his great mercy, that he would not viterly destroy mankind, but taught him to frame the firste ship that euer was, for the safegarde of him selfe and his family. As a ship beeing neuer so great and huge, is turned about with a very small rudder; whither so euer it please the maister of the ship to direct it, so the the tongue though it be a small member, oftentimes ouer-ruleth the whole body, and setteth it out of course.

Iames. 3. 4.

Shoes,

Amos. 2. 6.

When we see broomes and other thinges bartered for old shoes, then are we to detest the intollerable corruption of bribing officers, who for the price of a payre of shoes, or such a trifle, are ready to peruert iustice, and to sell the cause of the poore which is able to giue him nothing. The sight of shoes shoulde cause vs to remember how vile and base the moste excellent, and moste reuerend ministers of the Worde are, if they be compared with Christe, seeing as they are not worthy so much as to unbuckle his shoes.

Marke. 1. 9.

Sick-

Sicknesse.

When we are grieuouſlie ſicke, we are to call to minde the greatneſſe of our ſinnes. For if there be nothing ſound in our fleſhe, it is be-
 cauſe of Gods anger: And when there is no reſt in our bones, it is becauſe of our ſinnes. Yet we are with this to comfort our ſelues, that it is Gods louing chaſtiſement, to the ende that we ſhould not be damned with the worlde. There-
 fore though ſinne be the cauſe of our affliction and ſickneſſe, and though we be brought euen vnto deathes doore, yet let vs with true and vn-
 feined repentaunce crye vnto the Lorde, he will heale vs and deliuer vs from our griefes. And let vs looke about that our vnreuerent abuſing of the holy miſteries of Chriſtes body and bloud, be not a cauſe that many be ſicke, and many dye amongeſt vs.

Pſalm. 38.3.

1. Cor. 11.
30.32.Pſalm. 107.
17.20.

1. Cor. 11.30.

Siluer.

As pure as *Siluer* is, beeing ſeuē tymes tryed and fined: ſo pure is the worde of **GOD**. With ſuch labour and diligence as we would ſeeke for *Siluer*, and ſearch for trea-
 ſure, with the like we ſhoulde ſtudy for the knowledge of God in his Worde. For the wiſedome therein learned, is more worth then
Siluer, more gaineſull then *Gold*, more precious then *pearles*, and without all compariſon to be

Prou. 2.4.

Prou. 3.14

16.

pre.

Ecclel. 5. 9.

Zach. 9. 3. 4

1. Cor. 3. 13

13.

1. Pet. 1. 18. 19

preferred before any thing which we can desire. He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches, shall be without the fruit thereof. Though wicked couetous men do heape siluer together as dust, and gold as the mier of the streets, yet the Lord shall spoyle the.

Further, the sight of siluer and golde, and such like as passing through the fier consume not, shold admonish vs to endeouour that our workes maye be such, as maye abyde the touch-stone of the Word, and the fier of Gods examination. Where-ouer it was neither siluer nor golde, neither anye other earthly thing, how precious soeuer it was, that could redeeme vs, but onely the bloud of the immaculate and vnspotted lambe Iesus Christ,

Schoole-maister.

Gal. 3. 24.

A Schoolemaister serueth not for his scholler continuallye, but till such time as the scholler may grow to some good abilitie to goe forward at his booke by his owne study: So the Lorde feareth his people with his lawe, not alwayes, but till such time as they haue sufficient-ly learned to know them selues, and therefore to flie from them selues to Christ Iesu, who freeth them from the curse and condemnation of the law.

Sleepe.

As often as we rise from sleepe, hauing our weary limmes refreshed, and as it were reui-

reuiued, so that we feele our selues in better ease
and abilitie to do anye maner thing then before,
so often we shoulde remember, that death vnto the
godly, is but a resting of their weary bodies and
bones till they rise againe, exceedingly bettered
by immortalitie and glory, and therefore termed
by the name of sleepe. But loue not sleepe, leass
thou come to poverty. Open thine eyes and thou
shalt be satisfied with bread. Sleepe is sweete
to him that trauayleth and taketh paines whe-
ther he eat little or much.

1. Theſ. 4. 13
14.

Prou. 20. 13.

Eccles. 5. 12.

Silence.

Silence in open places, is to be obserued of
women, as a token of their dutifull subiecti-
on where vnder God hath put them. Men also
ought to be swift to heare, and slow to speake, for
in much speaking, sinne cannot be wanting.

1. Cor. 14. 34

Iames. 1. 19.

Smoake.

As Smoake vanisbeth and commeth to no-
thing, so the wicked and vngodly perish at
the presence of God. As smoake vanisbeth and
passeth away, so beauen and earth and all that in
them is, shal vanish and passe away.

Pſalm. 68. 6

Eſay. 51. 6.

Sparrow.

In time of persecution, when we cannot be suf-
fered to frequent the assemblies of those, which
truly

2. 1. 1. 1. 1.

2. 1. 1. 1. 1.

2. 1. 1. 1. 1.

2. 1. 1. 1. 1.

Math. 10. 29

2. 1. 1. 1. 1.

1. Cor. 14. 9.

11.

verses. 21. 11

truly serue the Lord. The state of the poore spar-
row or swallow, which are there suffered to build
their nestes and haue their young, seeme to vs
more happy then our sune, so great a desire haue
we (if we be godly) to be with them among whō
or at whose meeting, Christ hath bound himselfe
by his promise to be present. The sale of spar-
rowes, and such other small birdes in markets or
other places, shoulde bring to minde, that seeing
these sell not, nor were caught without the pro-
uidence of God, it can not be, but that he, whose
prouidence extendeth and stretcheth to such smal
thinges, should also haue a speciall care, regarde,
and eye to those that are his.

Speaking.

As it were a madnes, or at the least a great
folly for one man in communication with
an other, to speake in a tongue which the other
vnderstandeth not: so is it much more for a man
to speake to a multitude, or a whole congregati-
on in that sort or order. And where God graun-
teth not to people to haue his word so spoken and
preached vnto them that they may vnderstand, it
is a manifest token of his anger and wrath a-
gainst them for their vnbeliefe.

Spottes.

As spottes deface the things they lichte on,
which ought to be cleane: so false prophets
and

and false brethren, defile, and staine the societie
and fellowship of Christians.

Iude. 1. 23.

Snaille.

As a Snaille melteth and consumeth to slime
and earth: so shal God consume the wicked
and bring them to naught.

Psalm. 101.

Snares.

When we see diuers and sundry snares and en-
gines set for beastes, vermine and foules, and
we see those that haue escaped diuers, in the ende
to be trapped in one or other: then are we to re-
member, that though some wicked doe at times
seeme to escape the heauie iudgements of God,
yet in the end they shall be snarled.

Ierem. 48. 44

Sodome.

When we here, read, or by any means remem-
ber the heauy, fearefull, and terrible iudge-
ments of God vpon Sodome and Gomorrah, and
the places adioyning, which God destroyed with
fier and brimstone from heauen: Then are we to
looke about, and to consider what and how much
more intollerable estate and condition remay-
neth for vs, if we continue contemptuous refu-
sing and misusing the messengers of God now
sent to vs.

Math. 10. 4
15.

Sunne.

Vhen we see the sunne shine in his full
brightnesse and beauty, then we are to re-
mem-

member that, that light is but for a season. But
 that God which is for ever and ever is the ever-
 lasting light of his Church. But in the meane
 season, the constant course of the Sunne, accor-
 ding to the appointment of God in the begin-
 ning, teacheth vs our obedience to our creator.
 That the Sunne staide his course in the dayes of
 Ioshua, that it returned backwarde in the dayes
 of Ezechias, and that it withdrew his lighte at
 noone dayes, in the death and passion of our Lord
 and saviour, sheweth the glory and omnipotency
 of God, who canne whensoever it pleaseth him,
 chaunge the whole course of nature, and make it
 serue whatsoever turn pleaseth him.

Souldier.

A Souldier taketh wages of them for whome
 he fighteth and goeth on warfare: There-
 fore a minister of the gospell, may lawfullpe re-
 ceive maintenaunce at the handes of them to
 whome hee preacheth the gospell. A Souldier, if
 hee be not shod but barefooted, shall quickly bee
 surbated, and vnable to trauaile. A Christian
 not hauing the gospell of peace cannot endure.
 As it is an absurdity for a souldier, to put himself
 into the field naked, without armour, and wea-
 pon, as well to strike the enemy as to defend him-
 selfe: so also is it alwayes necessary for a Christi-
 an to be armed at all points: especially, to haue
 the sheelde of fayth, the helmet of saluation, the
 sword

swoord of the spirit which is the worde.

A souldier pressed forth to the warres, entangled not himself in other civill affaires. Wherby Ministers which be Gods souldiers learne, that they should keepe them selves free, from all such thinges as might hinder them from their calling. If namely, souldiers should learne to leave spoiling, pelting and polling, and to content them selves with their owne wages.

2. Tim. 2. 4.

Luke. 3. 14.

Sonne.

By the two Sonnes, whereof one promised to doe his fathers will, and yet did it not: the other refused to doe it, and yet after repented him of his stubbornnesse, and did it: We learne that there is greater hope of the conversion of open and notorious sinners, then of close hypocrites, who under a fayre shew, decelue them selves and others.

Math. 21. 28.

29. 30. 31.

Sower.

The yearly necessity of sowing, whereby the sustenance of man is euery yeare renewed, doth well shewe vnto vs the necessitie of preaching, without the which it is as unlikely for our soules to be preserved to life euertlasting, as it is for our bodies in this life to continue without any ordinary provision.

Math. 13. 3.

19. 20.

Standarde.

Elsay. 11. 11. 12

A good souldiers to their Standarde; so all faithfull are appoynted to flock to Christ.

Starres.

1. Cor. 15. 41

Iudg. 1. 13.

So bright and so glorious as one starre appeareth aboue an other; so much shall the state and condition of our bodies at their resurrection, excell the state and condition that they are now in, during this time of mortallitie. False Prophets for their gistes of knowledge and terguncce thinke them selues; and are thought of others, to shine bright like starres; but yet as shipmen can not guide them selues by wandering starres without danger of shipwacke, their course is so vncertaine and wandering: so no Christian can without assured destruction make those Prophets his guides, for that they stay not them selues, vpon the onely and infallible rule of truth.

Southsayers

Elsay. 44. 25.

Elsay. 47. 10. 11.

When we be prouoked or counsellen to seeke to southsayers or fortune-tellers, then let vs remember, that God will destroye the tokens of the southsayers, and make them that coniecture fooles. He will also destroy them sodainly and vnawares, who trust and thinke to be foretold of all thinges by their southsayers. Therefore let all such as so take vpon them to deceiue others be put

put to death, so shall their blood be upon their
owne heades. Leuit. 20. 17

Stumbling.

When we see men through rechelesnesse, and
for want of heed taking, *stumble* and fall at
that, which if they had given but a little heede,
they might easely haue auoyded: Then are we
to remember, that euen Christ him selfe to some
is a stone to *stumble* at, but happy are they that
stumble not at him. Notwithstandinge we must careful-
ly take heed that we in vsing of our liberty, give
none occasion of offence of *stumbling* or falling
vnto our weake brother. Our liberty standeth
in vsing or refusing, at our owne choyce backward
things, left free vnto vs by God, and the Magi-
strates put in authority vnder him, for the things
of this life are subiect to their commandements.

Rom. 3. 3

Math. 21. 6.
18. ver. 6. 7.

Rom. 14. 13.

Stewarde.

The vnjust *steward* making his maisters deb-
tors his friendes which will be liberall, im-
parting to them his maisters goods, teacheth vs
by being liberall of that wherewith God blesseth
vs, to the poore, to provide for life after this, be-
cause God doth accept as don vnto him, which
is bestowed vpon them. The sight also of *Ste-*
wards or factors disposing of their maisters goods
to his gaine, should cause vs that be Ministers to
remember, that the secretes of God, and mi-
steries that concerne the saluation of man, are

Luke. 16. 1. 2.
4. 5. 6. 7. 8. 9

committed to vs to dispose, and that God doth looke for it at our handes, that we shoulde be diligent and faithfull disposers of them.

Storke.

Jerem. 8.7.

The Storke and other foules, know their appointed times of their coming and withdrawing them selues, but they which beare the name of God upon earth, and professe to be his people, understande not know not his iudgements.

Straungers.

1. Pet. 2. 11.

As straungers and trauailers abstaine in the Countries where they are straungers, from many thinges which woulde but hinder them in their voyage: so we in our passage through this worlde, shoulde abstaine from the lustes of the fleshe, which hinder our soules from life euerlasting.

Stubble.

Iay. 47. 14.

Obad.

Ierl. 48.

Nahum. 1. 10

Astrologers, star-gazers, Prognosticators, shall be as stubble, the fier shal burne them, they shall not be able to deliuer their owne liues from the power of the flame. As stubble also, shal God make them which persecute his people, and shall raise a flame amongst the persecuted, to consume their persecutors. Stubble, straw, and haye, and such like, quickly consumed by fier, doe admonish

monithe vs to looke to our waies, that our workes
which we suppose to be good, and to be workes
of obedience, bee not such as tourne to ashes, so 1. Cor. 3. 12
soone as the fier of Gods examination by his 13.
word toucheth them.

Stones.

When we see the chiefe corner stones of
great and huge buildinges, to beare the Heb. 4. 6.
waight of the whole building: Then we are to
remember, that the whole congregation of the
faithfull is Gods house or building, whereof e-
uery one of vs are partes or liuely stones, and
that the people Circumcised & vncircumcised 1. Pet. 2. 5.
that beleue, are the two walles, which in Christ
were coupled, & vpon him as vpon the head cor- Ephes. 2. 12
ner stone, doe rest and are vpholden. When we
see pzeious stones, then are we to comfort our
selues, that though we now with the residue of
the Church are afflicted: Yet as these stones ex- Psalm. 118.
ceed the common sort of stones in estimation and 22.
pzeice, so we also shall exceed in glozy. The be-
rye stones in the walles shall crye woe to him that
buildeth with bloud, and erecteth and setteth vp
with iniquity. Some ground, which in the spring
first waxeth greene, and of all the rest seemeth
forwardest, and after when the weather waxeth
whotte burneth and seareth awaye: representeth
vnto vs the hastie forwardnesse of many, who at
the first in dayes of peace seeme to receiue the
word

woyd ioyfully, and afterwarde in time of perfec-
tion, by their speedy shrinking shewe, that it
had neuer good and settled root in them.

Subiection.

L Et euery soule be subiect to the higher pow-
er, for there is no power but of God, and the
Rom. 13. 1. powers that be are ordained of God, whosoever
therefore resisteth power, resisteth the ordinance
of God. Amongest the powers, the king is the
1. Pet. 2. 13. highest. They are appoynted of God for the be-
nefit and wealth of their subiects, to suppress co-
Rom 13. 3. 4. uill, and to mainetayne those which are good.
Therefore we are most earnestlye to praye for
1. Tim. 3. 1. 2. kinges, and all that are in authoritie, that we bre-
der them may lead a quiet and a peaceable life,
in all godlinesse and honestie.

Swine.

A Swine will mouzell vp and downe in the
mire, whatsoeuer precious thing shall be
offered them: so wicked contemners and despi-
Math. 7. 6. sers of the worde do (as it were) tread vnder their
feet, whatsoeuer promise is offred, or iudgement
threatned to them out of the Word. The destru-
Mark. 5. 17. ction of an hearp of Swine was of more force to
make the Gadrenes weary of Chryste, then the
sauing of the man possessed with the Devil, was
to cause him to be welcome, and to be well ac-
cepted

cepted and receiued of them. Such is alwaies the estate of Christ, & of his gospell amongst worldlings, whensoeuer it is loyned with any losse or daunger of worldly benefites. *U*lash swine neuer so clean, yet so soon as they can find a miery plat, they will wallow and tumble them selues in it againe: so bestow neuer so much paines to reduce the wicked and bugodly from their impietie, they will shortly pollute and defile them selues againe.

2. Pet. 2. 22.

Sword.

S Wordes that new come from the cutlers, newly whet, which cut whersoeuer they touch, do liuely set forth the qualities of wicked and bugodly tongues. So also do they of the wrath and anger of God, kindled as well to destroy and consume the hipocrite, as him that is openly and notoriously wicked. Further they do most plainly represent, the nature of dissention and disagreement in religion. For there is no band so strong of nature, affinitie or friendship, which it doth not cleane breake and cut a sunder. The sharpnesse of a two edged sword, doth liuely expresse the liuely & mighty operation of the word, which cutteth a sunder the strongest things in man that oppose them selues against it, and pearceth into the most secreat and hid corners of them, which couer them selues with hipocrisie against it.

Psal. 57. 4
64. ver. 3.

Ezech. 21. 9
14.

Math. 10. 34
35. 36.

Heb. 4. 12.

Sorrow.

Sorrow is increased by encrease of knowledge.

Eccles. 1. 18.

Song.

Song.

Eccle. 9. 7.

Psalm. 30. 4.

Psalm. 83. 1. 2.

Collos. 3. 16.

Ephes. 4. 19

James. 5. 13

The sharpest rebuke of a friende, is better and more delectable to the eare of a wise man, then the pleasauntest song of a fool. It is a comely thing for the laintes of God, to set forth the prayles of the Lorde, with songs and psalms, and in singing of them, to obserue that which maketh for their admonition, and instruction. They take therein a singuler pleasure, they make it their myzt and recreation.

Tabernacle.

Heb. 11. 9.

42. 01

2. Cor. 5. 1.

When we see in any fayres, markettes or camps, tents or booths, set up for mens present necessity to abide in a little while: let vs remember that our bodie is but tents and tabernacles, lent vnto vs to dwell in heere for a time, and that therefore wee shoulde liue heere, like straungers and pilgrimes, looking and raryng for an eternall mansion, or city in heauen: the authoz and founder whereof is God.

Talent

Math. 25. 30.

The great and fearful punishment of him that receiued a talent of his master and went and digged it in the earth and hid it: doe teach vs to feare the heauye and greuous iudgementes of God against vs. If we haue receiued any gifts of

of God, and doe not employ them to the common
vse, benefite and profite of the Church and peo-
ple of God.

Teachers.

Those teachers dishonour God, and slander
his gospell greatly, which openely fall into
those grosse vices and sinnes, which they reprove
in others: As they are very welcome, and recei-
ued ioyfully of vs, which bring vs tidings of that
which we greatly desire: so ought the feete of our
preachers, to be esteemed beautiful, which bring
to vs the glad tidings of peace, and reconcile-
ment with God. For the which cause, they are
reckoned, amongst the most precious gifts and
greatest treasures that Christe at his glorious
and triumphant ascention, enriched his Church
withall: The deuill enuying this felicity, thrust-
eth out lying teachers, which bring in damnable
sectes, and brayne vpon their own heads, and the
heades of their followers swift damnation.

Rom. 1. 17.
18. 19. 20. 22.
23. 24.

Rom. 10. 15.

Ephes. 4. 12.

2. Pet. 2. 1.

Tempest.

When wee see any greate raging tempest,
which beareth downe a number of thinges
afoze it: Then are we to consider how much more
violent, the wrath and anger of the Lord is a-
gainst wicked and vngodly men.

Ierem. 23. 1.

Ierem. 30. 2.

Teares.

Tears.

Psalm. 42. 3.
So. vers. 5.

Esay. 25. 8.

Luke. 6. 21.

Whiles the wicked prosper against the people of God, and doe freely blasphemie God, and make waste and hauocke of the Church of God: the *Tears* of the godly powred out from grief, are to them in steede of meate and drinke: but the time shall come, when the Lorde shall wipe all *Tears* from their eyes, and shal take away their rebuke from out of the earth: for blessed are they that weepe now, for they shall laugh.

Tithes.

Mal. 3. 8.

Math. 23. 23.

Neb. 7. 4. 6.

To withholde and withholde *Tithes* and offerings, by law appointed to the living and sustenance of Gods minister, is to rob God & to steale from him. They that *Tith* truely, and yet in the rest of their life are loose and dissolute, doe rightlpe expresse vnto vs them, that make great conscience in outward things commaunded by men, and yet make not so great a matter of leauing their calling, and giuing ouer their flocke, to the which they were tied, both by the laws of God and man. In paiment of our *Tithes*, we should consider, what a great dignity, & what an honourable calling, God hath aduanced his ministers vnto, and therefore yeelde them that honoꝝ, and reuerence due vnto their calling.

Theefe.

Thiefe.

As a Thiefe taken in stealing with the deed doing, is brought to open shame: so Kings, princes and nations putting confidence in idols, and yet deceived in finding no helpe in them, in time of their distresse are put to manifest shame and confusion. A theefe as neere as he can, cometh closely to robbe an howse then, when men think least of him: so vppon a like sodaine, when men least think of it shall Chyriste come again to iudgement. Wherefore we ought at al times to be ready for his coming. When we see theenes & such other malefactorz executed for theire deservings, we are to take heede, that we when we suffer, suffer not as murderers, theeves, evil doers or busy bodie: but if we suffer as Chyistians then are we not to be ashamed.

Jerem. 26. 17.
23.Mar. 14. 43.
44.

1. Thef. 5. 4.

2. Pet. 3. 10.

1. Pet. 4. 15.
16.

Thirst.

Blessed are they that hunger and thirst after righteousnesse, for they shal be satisfied.

Math. 5. 6.

Thornes.

Thornes cannot be touched nor handled, except mens hands be fenced with hedging gloves: so are wicked neighbors very cumbersome except a man be well defended, & take great heed vnto him selfe. As a fire made of Thornes burneth fierce.

2. Sam. 13. 6.

Psal. 118. 12

Nahum 1. 30

Prou. 15. 19

Math. 13. 22

fiercely for the time, and keepeth a greate noyse and cracking, but yet is speedilye burnt out and consumed: so the attempts of the wicked, are for the time violent, and dangerous, but GOD in his good time doth with speede extinguish and quench them. A hedge or good fence of thorne, is harde to be passed thorough: so is euery way of gapning or getting to the slouthfull. It is impossible that Corne shoulde growe or prosper, and come to good among the bushes of thornes: so likewise is it, that the seede of the word, shoulde become the seede of new-byth, to him that continueth full of worldly cares, and is snared with the deceitfulnesse of riches.

Throanes.

Math. 19. 28.

Whensoever wee see throanes or Chayres of state, wherein it is not lawfull for any but princes, and great estates to sit: then are we admonished to remember the greate maiestye and glory whereunto Christ will aduance those that follow him.

Temples.

Temples, Churches, Chappelles, which places we therefore esteeme holy, because they are dedicated to the seruice of GOD and holy exercises of religion, shoulde bring to minde that

that we are also the temples of God, and therefore ought also to be holy.

1. Cor. 3. 16
17.

Tooth.

As the stump of a tooth is unprofitable to eat withall: so they in whose hearts is no faith nor credite to be reposed, are friends unfit & unprofitable for a man in the day of trouble.

Pro. 25. 19

Toppe.

The house top should be put in minde, how much better it is for a man to bee quietly matched, though he dwell in neuer so small a corner, rather then haue neuer so pleasaunt and roomy an house with a contentious brawling & babbling wife.

Pro. 21. 9

Tongues.

The gift of speaking with strange tongues, though it be very commendable and excellent: yet if it be not vled to the common benefite & profit of those among whom we liue: It maketh a man no better then a peece of sounding brasse, or a tinkling cimbal. They that speake to other in a tongue that the other vnderstand not, are as straungers to them, to whom they speake, so are they y^e speaker latten to the vnderned multitude at church. We cannot iudge them to bee well in their wittes, whom they hear talk and prae to them in a tongue which

1. Cor. 13. 1

1. Cor. 14. 11.
verse. 23.
verse. 21.

which they understand not. Further, when things are so bitered in the church, that they can not be understood of the hearers, it is a plain and manifest token of Gods anger against them for their unbeliefe.

Trouaile.

Eccles. 1. 13.

One great trouaile that God hath giuen to men to humble them thereby, is to learn and gather wisdom, by the diligent, and aduised consideration, and viewe of all thinges vnder the sunne.

Trees.

Iob. 8. 18.

Q. 15. 2011

When we see trees digged vp by the rootes, not to the end to destroy them, but to plant them in another place, where they maye growe better, & more conueniently: then are wee to remember, that the grieuous troubles of the righteous sent to them from God, are of the like sort, for their better planting in another place. A tree pleasantly planted by the water side, prospering & bringing forth fruit in greate plenty, doth admonish vs, how we which pretend to be grafted in Christ Iesus, shold abound & be replenished with all good works. The strength of a Cedar tree, or of a great Oke, sodainly rent or pulled vp by the rootes, and the grene flourishing of a bay tree, sodainly blasted and withered away, doe represent vnto vs the strength and prosperitie of the wicked, how momentany they be, and how sodainly they perish. A tree, the fruit whereof, is good for preservation of life and health, & therfore of ma-

Psalm 13.

Ierem. 17. 8

Psalm 13. 3

Psalm 38. 35

Prou. 15. 4.
3. verse 18.

by much sought for, should bring to minde, howe
whollsome a good tongue is, and carefully. What
dome is to bee sought after. Trees in Winter,
which for that they are naked, and haue both of
leaves & of fruit, do seeme for the time little to
differ from dead & staued trees, and yet haue se-
cretely hid in them theire iuice, which maketh
them spring again, and as it were reuiue again
in summer: doe represent vnto vs the state of the
Church of God, which though in bitter persecu-
tion, seemeth to be as it were quenched & extin-
guished: Yet when God giueth some peace & rest
flourisheth and springeth again. When we see a
little twig spring out of an old seare stocke such
as we would haue thought it impossible for any
thing to grow on it: then are we to remember in
what decay the stock of Dauid was when Christ
was borne.

Esay. 61. 3.

The Church of God after persecution shal like
a fruitfull Tree, take roote againe, flourish and
growe till the worlde bee filled with the fruite
thereof. When we see some trees, higher, fayer,
greater and stronger then others: then are
we to remember, that euen so, is the greare po-
wer of those Nations, which God aboue other
hath exalted. As trees are knowne to be good or
bad by their fruite: so men are discerned by their
doing. And as men are wot to hew down y trees,
y either are unfruitfull or else bring forth bad
fruit, & make firewood of the: so God in his good
time will root out of his church al wicked men.

Esay. 11. 1.

Esay. 27. 6.

Ezech. 31. 3.

and

Math. 24. 6, 7

E. 1. d. y. 2. 11

Psal. 34. 19

2. Cor. 1. 4.

May. 58. 1.

and thorn them into eternall fire. When trees
blossome and shoot forth budde, we are assured
that summer draweth neare. So when we heare
of warres, rumours of warres, pestilence, famine
and earth-quakes, then are we to know that the
end of the world draweth neare.

Troubles.

Great are the troubles of the righteous, but
the Lord rideth them out of them all, and
in the meane space comforteth them in the mid-
dest of their troubles, that they may be able to be-
come instrumentes of comfort to others, and
able to cheare others in their affliction, by that
comfort which they them selves received of god.

Trumpet.

When we heare the trumpet sound out aloud,
to giue souldiers and seruicys warning to
prepare and put them selves in a readinesse for
that which they are appoynted for. Then are mi-
nisters to remember, howe much they shoulde
strayne their voyces, and how loude they shoulde
cry, both to Princes and people, to shewe them
the daungers that are imminent and at hande for
their sinnes. As the Trumpeter that is set to
watch for the coming of his enemies, is guilty
of the blood and death of his Citizens and peo-
ple, if through his negligence and for want of
warning

Warning by his trumpet the enemy steale hypon
them, and make slaughter and banquet of them as
beware: so the ministers of the word also, if the
people without continuall admonition and cal-
ling vpon to repent, do perish in their sinnes. If
the trumpet should giue an vncertaine sounde, it
should not profite: for so the souldier shoulde not
be warned, to prouide for the battell: euen so the
tongues which the people vnderstande not are
not profitable to be spoken withal in the church.
And by the sounde of the Trumpete, wee are
warned to hearken after, and to looke for the
sounde of the last trump at the noyse of the which,
the dead shall rise incorruptible and we shall be
chaunged.

1. Cor. 14. 8. 9

1. Cor. 15. 25

1. The. 4. 6

Treasure.

The gathering of treasure, by deceitfull tung
and speeche is a vanity: euen so delighting
men, and as commonly exercised of men that seek
their own destruction, as the tossing of a tennis
ball. As in treasure houses or store-houses, men
keepe all manner thinges to serue their purpo-
ses: so God keepeth in store, weapons of his wrath
to reuenge him self vpon the wicked, for the in-
iury and violence done to his Church. Treasure
that by some occasion hath bene long and close-
ly hid, It is a rare matter to find it: which shew-
eth how few there be, that vnderstand and know
of the riches of the kingdome of God. And as

Prou. 1. 6.

Ierem. 50. 22

Math. 13. 24.

1. Cor. 4. 7

The man that findeth the treasure, can not iustly enjoy the same, except at his great charge, he first fraine him selfe to purchase the soile. So heavenly riches cannot bee had but of them, which (if neede so require) can be content to forgoe all their worldly alth for it. As great and rich treasure is many times hid in an homely earthen vessell: So it pleaseth God to put the precious knowledge of him selfe, and his truth into poore, weake, and fraile men.

Vapour.

A Vapours appeare for a little while, and afterward vanisheth quite out of sight: So the life of man is quickly vanished and gone.

Vessell.

Psalm. 31. 12.

2. Tim. 2. 20

21.

A vessell howe profitable soever it hath beene to the owner, and how necessary for his turn, yet when it is broken it is throwne awaye and regarded no longer, which is a plaine image and an expresse foyme of a man forsaken of those, whose friend he hath beene so long as he was able to stand them in neede. As in a great howse there be many vesselles of sundry sortes, to diuers uses, not only of gold and siluer, but also of wood and earth: some for honour, some for dishonour: so in the outward society of the Church, there bee men of all sortes appointed for diuers endes: where.

wherefore we are diligently to looke about vs,
that we may bee vesselles apt and meete for the
Lorde, being prepared for euery good worke. 1. Pet. 3. 7.
A vessel, the weaker it is, the more it is to be fau-
red and spared, if we will haue it continue: so a
woman, because of her infirmities, is much to be
borne withall.

Vine.

As a vine when the fences thereof are bro-
ken lieth open to the waste, and is spoiled of
enery beast of the feeldes: so the people and church Psal. 8. 12.
of God, when for their sinnes God seemeth for 13.
a time to withdraue his protection and defence,
is subiect to the iniuries & violence of all sorts
of the wicked. A vine planted which neither for
choise of good ground, neither for any other thing,
which the hand of the husbandman might do to
it, can iustly complaine of any want, and yet de-
ceiveth the husbandmans expectation, and ma-
keth him to loose both paine and cost; expresse
the unkindnesse of people oft times, who woulde
be counted for the people of God, and whome
God hath diligently called to the knowledge of
himselfe by the preaching of the worde, and yet Esay. 5. 1. 2.
proceede in impiety and vngodlines. Of the spre-
dings of the vine commeth no profit, neither can
they serue for any other vse but for fire: so those Ezech. 15. 1.
whom God cutteth & casteth of from his church, 2. 3. 4. 5. 6. 7.
can serue for none other end, but for the hell fire.

Iſſe representeth to vs Chriſte, the branches
 John. 15. 1. 2. representeth Chriſtians. As branches can not
 1. 4. 5. 6. bring forth fruite except they abide in the Vine:
 ſo Chriſtians cannot bring forth fruits of right-
 eouſneſſe, except they abide in Chriſt. The huſ-
 bandman or dreſſer of the Vine, representeth to
 vs God the father. For as the vine-dreſſer cut-
 teth of euerye branch that bringeth not forth
 fruite, and letteth it wither, and maketh a fire of
 it: ſo God doth cut of fruitleſſe Chriſtians, and
 throwe them into hel fire. And as the vine-dreſ-
 ſer doth purge the fruitfull branches, that they
 may bring forth more fruite: ſo God by diuers
 meanes doth purify and cleaſe his children, that
 they may be the more fruitfull.

Virgin.

Chriſte, by the parable of the ſiue wiſe, and of
 the ſiue fooliſh Virgins, teacheth vs how pro-
 fitable and good it is for vs; if we watch and bee
 prepared againſt his comming againe in glory.
 And again, how dangerous it is if we be a ſleepe,
 and vnprepared at his comming.

Viniger.

Viniger is as bad and hurtfull to the Teeth,
 as ſmoake is to the eyes: and yet more hurt-
 full then eyther of both, is a ſlouthfull ſeruant to
 him ſeendeth or ſetteth him about any buſineſſe.
 Viper,

Viper.

AS Vipers broode destruction them that breed them: So generally the children of them that murdered the prophetes, and shewed cruelty to the saints of God, fulfill the measure of their fathers, and are vnnmercifully bent against al those that seeke their life and saluation.

Math. 3.7.

Math. 23.33

Wages.

When men receiue the wages which they earne: then let them take heede least they earne at Gods hand by sinning: for the wages of sinne is death.

Rom. 6.23.

Way.

AS oft as wee walke in the high wayes, and common pathes, we shoulde call to God to direct vs in his ways, and to guid vs in his paths, for the way of the wicked is as dangerous to walk in, as an exceeding slipperye way to them that walk in the dark. Yet it is very broad, and well beaten, & meruailous many tread it, though it lead to destruction. As oft as we walke to a place, whether leadeth no more wayes but one, we shold remember that Christ is the onely way to heauen, and that no man can come to the Father but by him.

Psaln. 15.4

Ierem. 23.

Math. 7.13

Iohn. 14.6

VWall.

A *Wall* when it beginneth to bowe, or is shaken will shortly fall: even so ruinous is the seat of the wicked, howsoever it seemeth to be. *A* whited or painted *Wall*, the braverie whereof, serueth for no profite, but for a meere shewe, setteth forth the profite that commeth to the common wealch by those iudges, which sitting in place of Justice, doe wrong to men contrary to the lawes.

VWaights.

To buy by an heavier waight, & to sell by a lighter, is abhominable in the eyes and sight of God.

VVaste.

A soile that hath lyen long waste, by good husbandrye is rid and often broughte to flourish with corne or grasse: so the Church of God after long persecution, Is by the power and goodnesse of God, brought againe to a flourishing estate.

Warre.

Ciuill dissension and warre, is commonly by Gods iust iudgement sent into those landes for their sinnes, which he wil afterward destroy and bring to desolation in short time. The roote and

and wellspring of all contentions & warres grow from our corrupt lusts and affections, that fight and strue in our members. Upon stubborn transgressors of Gods law, God will sende a sword to auenge the quarell of his couenaunt, And when they flye into their City, he will send pestilence among them, and they shall bee deliuered into the hande of their enemy. In warre peace is to be offered, and to bee perfourmed to them which peaceably peeelue themselves, and are content to become Tributaries. If we be of great Skill in warlike affayres, we are to blesse God, who teacheth our handes to fight, and our fingers to bat-
tell

James. 4. 1

Leuit. 26. 35.

Deut. 10. 10

Psalm. 144. 1.

VVater.

S O often as we see y^e waters of y^e sea, we are to praise the goodnesse of the Lord, who gathered them together on a heape, and to maruell and wonder at his power, who hath set them boundes which they may not passe, and doores and barres, whereby they are kept within their appointed limits, and can not returne to couer the face of the earth. As the raised waters with great raines fall sodainly with greate rage and perill of drowning to many: so are the persecutions of the Church, if God do not miraculously rescue it from them. But though his people passe through y^e waters he wil be with them, & through the floods, yet they shall not ouerthrowe them,

Genes. 1. 9

Psalm. 33. 7

Iob. 38. 10.

Psalm. 104

Psalm. 124. 4

Esay. 13. 4.

For God maketh for them awaye in the sea, and a path in the mighty Waters. As water refresheth the thirstye, and as flouds do moysten the dry land, and make it fruitful: so God by his spirit reioyceth the people of his Church, and poureth out aboundance of his blessinges vpon them.

Isay. 44. 3.

As water runneth and falleth awaye, so shall all handes be weakned, and knees shal shrinck, when God shall punish impietie and wickednesse.

Ezech. 1. 17.

Ezech. 36. 26

As cleane water washeth and maketh cleane our bodies, so the spirite of God maketh our harts and soules cleane in the eyes and sight of God.

Hose. 5. 10.

As the water of mighty floudes doe with great violence and rage flowe, and can not be stopped: so the wrath of the Lorde commeth vpon the wicked, who peruert al lawes and all religion. A cup of water should bring to minde, that the least liberalitie that can be giuen for Gods cause, shall

Math. 12. 42.

not scape unrewarded at the handes of God. If he that is a thirst doth greedely and ioyfully receiue a cup of water to quench his thirst, and to ease him for a little time: how much more greedely should we receiue the water of life, whereby the thirst of our soule shall be quenched eternally.

oh. 4. 14. 15.

ames. 1. 6. 7.

As waues of water are tolled and carried away by force of wind: so he that prayeth without faith, must needes be carryed of euery forcible affection, and therefore can not looke to obtayne his petitions.

Waxe.

A Waxe melteth with the heat of the fier: so the hart of man fainteth with the greatnesse of troubles and tribulations. And as waxe melteth at the heat of the fier: so the wicked perishe at the presence of God. For how can they abyde his presence when the great, huge, and mighty mountaynes doe melt thereat as waxe.

Psalme. 121. 4.

Psalme. 68. 3.

Mate. 1. 4.

Micah. 1. 4.

Webbe.

A The Spiders webbe is not whole, and straight waies broken, almost for the least thing that may happen unto it: so the expectation of the wicked faileth & deceiueth them. And as of those webbes no man can make cloath to cloath him: so they who bend their wittes to conceiue mischief, and whose whole labour is to bring forth iniquity, shall not reape profit by their deuises and paines.

Iob. 8. 14.

Weapons.

One Nation stirred vp against another, to execute the vengeance of God, are the weapons of Gods wrath.

Welles.

A Swelles dry in the bottome, deceiue them which seeke for water in them: so they which

Esay. 13. 4.

2. Pet. 2. 17. which looke to learne a truth at the handes of false Prophets, are deceiued of their expectation.

Weather.

**Luke. 12. 54.
55. 56.**

Men easely were cunning to fore-see what Weather will shortly happen by the standing of the wind, by the gathering of the clouds and by other tokens, which as it did condemne the slouth of them which liued in the time of Christe, because they were not carefull, not diligent to marke the tokens, whereby they shoulde haue knowne the comming of Christ: So also it will condemne vs, if we marke not, neither obserue the tokens of the Seconde comming of Christ.

Wheat.

John. 12. 24

Wheat except it be sowed in the ground and there dye, and not spring againe, and so multiply: so the knowledge of those benefits which we haue by Christe after his death, encreased, grewe, and multiplied throughout the whole world.

Wicked.

**Psalm 14. 7.
53. vcr. 1.**

When we see wicked men, whose whole delight is in wickednesse, and all whose studeyes are vanitie and abomination, then we may well conclude that these men haue sayde in their hartes, that there is no God.

Widow,

Widow.

When we see a *Widow* in extreame griefe for the losse of her husband and of her children, because she is now destitute of all helpe & comfort: then let vs remember, that such griefe and affliction God will bring vpon all those, which when they flourish and are in prosperitie, are proud and vnnmercifull. The continuall weeping of a *Widow*, forsaken of all her friends, representeth to vs the wofull estate of a Citie destroyed and desolate.

Esa. 47. 9.

Lamen. 1. 2.

VVife.

He that findeth a good *Wife*, findeth a good thinge, and receiueth fauour of the Lord. Houses and riches descende from parentes, to their children by inheritance, but a wise and prudent *Wife*, is the gracious gift of the Lord.

Prou. 18. 22.

19. vcr. 14.

VVildernesse.

When men are dzinen to hide them selues in wild & desart places, where all things are wanting y^e should serue for y^e necessary sustenance of man: Then are they to comfort them selues with the power and goodnesse of God, who hath taught vs by good experience, that he can and will extraordinarilpe provide for his, by giuing foode from heauen, water out of the hard rockes, by making their apparrell netther to weare

Exod. 16. 35

Num 20. 11.

1. King. 17. 6.
19. vers. 8.

weare not teare, by making rauens to feed them,
by giuing extraordinary strength to endure with
out meat a great time.

Winde.

Iob. 7. 7.

Hose. 13. 1.

As wind sodenly palleth away with a blatt:
so also sodenly palleth the life of man. As
they which haue nothing to feed on but the wind,
do famishe and pine away and so perishe: so they
which are fed with fayre promises, and set their
hope and confidence in the defence of men are de-
ceiued, and left destitute in their most need. The
winde bloweth in what quarter of Heauen it li-
steth, and where it beginneth blowing, & where
it endeth no man can tell, neither can any man
deuise meanes to stop the course of it: euen with
the like libertye, and with the like open appa-
raunce worketh the spirit of God, where and in
whom he will, and no power nor abilitie of man
is able to resist and withstand it.

Iohn. 3. 8.

Wine.

Iob. 32. 19

Prou. 20. 1

Prou. 23. 31

As new Wine will burst the vessels, which
it is put in, except they haue a vent: So a
man desirous to heare him self, can by no means
hold his tongue. Wine is a mocker, and stronge
drinke is raging, and whosoever is deceiued
therewith is not wise. Look not vpon Wine
when it is red, and when it sheweth his colour in
the

the cup, and goeth downe pleasantlie, in the end
thereof it will bite like a Serpent, and hurt like
a Cocatrice. When we see men make no con-
science, how they get but think al wel enough, so **Amos. 2.8**
they bestow some part upon God, and good bless,
we are to remember the threating of the Pro-
phet against them, that drinke the wine of the
condemned in the house of their God.

Wisdom.

Wisdom is better then al maner of war-
like provision and furniture. Yet when **Eccles. 9.18.**
in Gods matters, and in matters of life to come,
wee are allured and incised away by worldly
wisdom and fleshly reasons: then are we to be-
ware and take heed of consenting, because the **Rom. 8.7**
wisdom of the fleshe is enimity against God, it
is not subiect to the law of God neither can be.
When we heare in the pulpit Rethoricall flow-
ers of speach, and an overmuch affection, and see-
king to shew learning: Then let vs call to minde **1. Cor. 2.4.5**
that preaching ought not to be in the intising
wordes of mans wisdom, but in the plainē evi-
dence of the spirite and of power, that the faith
of the hearers may rest, not in the wisdom of
men, but in the power of God.

Wise.

The rebukes of the wise, are more profit-
able to be hearkened vnto, then the pleasant **Eccles. 7.7**
songs

1. Cor. 6. 7

8. 9. 10.

1. Cor. 3. 20

songes and melody of fooles. The continuall unkindnesse and unthankfulnesse of nations, for the manifold benefices which God bestoweth vpon them, causeth God against the day of deserved destruction, to make their wise men fooles, and to cause their wisdome to perishe from them. When we wonder that so many wise and learned men doe not know nor embrace the euident and cleare truth of the gospell, then are we to call to mind, that it is not the wilcome of the world, but of God, and that therefore no man can know it. But he to whom God by his spirite doth reueale it. But as for all the thoughtes and conceits of the wise of this worlde, God knoweth that they are but vaine.

VVood.

Genes. 3. 8

Pro. 16. 10.

Ecc. 10. 47

Wodes that grow thick, & are meete for euil men to lurke in, shoulde make vs remember how great a mischiefe disobedience to God is, and that that was the firste cause that made men ashamed and afrayd to shew their face, and therefore to seeke couert to hide them in. Wood serueth to kinde and keepe fier, tale-bearers stire vp and nourishe stryfe. Dye wood is apt to burne, and greene wood, though not so quickly will be consumed with fier: so both strong and weake, high and low, rich and poore, one and another goe to wracke, when God punisheth impietie and wickednesse.

VVhoores.

VWhoore,

They that forsake their husbandes, and give them selues ouer to straungers, and so become cōman *Whores*, do represent to vs the state of those which leaue God & the truth, which some time they professed, and commit Idolatrye, and cleaue to superstitions.

Ezech. 23. 2.

2. 3. 4. 5. 6. 7. 8.

VWomen,

When we behold *women*, we shoulde thankfully acknowledge the goodnesse of God, who prouided them to be helpes and comfortes vnto men. *Women* also thereby are admonished to be aunswearable to their creation in their doings and dealinges. A *woman* in trauaile in the middle of her sorrow cryeth in her paynes, euen so is the estate of God his Childzen in the middelt of persecution, and as a *woman* then desireth with speede to bee deliuered, so God will bee at once auenged vpon the enemies of Gods Church. As the heart of a *woman* faynteth and peeldeth in trauaile, so the hartes of strong men faint, when God will bee enemies, afflict and scourge their countrie. And when *women* preuaile with men in their suites by great importunitie: Then are we to remember, that by prayer without ceasing, we shall obtayne our requestes of God.

Genes. 2. 12.

Esay. 26. 17.

Esay. 42. 42.

Jerem. 49. 24.

Luke. 18. 7.

VVordes.

When we see men given to bee full of wordes
and delighted with much prating: then let
vs remember that in many wordes there can not
want iniquitie, and that for every idle word that
scapeth vs, wee shall bee called to account at the
last day. Howbeit, hee that sinneth not in wordes,
must needes bee a perfect man, and well able to
briole his affections.

Psalm 10, 19

Math. 12, 36

James. 3, 2

Wormewood.

Lamen. 3, 19

Amos 5, 17

The bitterness of Wormewood representeth
to vs the bitterness of affliction and oppres-
sion. Judgement is as bitter as wormewood when
a man by it is vntuely oppressed and condemn-
ed.

Wrestler.

1 Cor. 9, 25

1 Tim. 2, 5

Ex

If they which runne or wrestle for the best
game, doe of their owne accorde abstain from
all thinges, which may eyther make them slowe
winded, or hinder their lightnesse, strength, or
nimblenesse: much more then we should willingly
foregoe and abstaine from all those thinges,
which might hinder vs in the way and course of
euermlasting life. The wrestler obtaieth not the
crown or garland, erecept he strue for it accor-
ding to the lawes of wrestling: so ministers are
not

not to looke for any reward, except they see
their diligens endeour, to do their duties faith-
fully.

2. Tim. 2. 17.

1. Cor. 13. 1.

Wolues.

Wolues breaking into a flocke of sheepe,
devouring some, & scattering the rest:
doe resemble false Teachers, which creepe into
the church of God, and bring to destruction those
whom they can allure within compass of their
nets, and devide and separate the rest by dissen-
sion and debate.

Act. 20. 29.

1. Cor. 13. 1.

World.

Such safety as sheepe have amongst wolues,
such must the Ministers of God looke for in
this Worlde. For the love of the World, and the
love of God can not abyde together in one and
the same man. But this is the comfort of the
children of God, that the World with all the de-
vices thereof shall passe away, but they that seeke
to fulfill the will of the Love, shall abide and
endure for ever. If the World therefore hate
us, it is no matter: it hated Christ first. And there
is one and the same cause of hating, both because
Christ and all his true followers do witnesse un-
to the World, the wickednesse of their workes.
For it is a continuall worke of the spirit, in all
those which are therewith endued, to convince
the world of sinne.

Math. 10. 10.

1. John. 2. 15.

1. John. 2. 17.

John. 15. 18.

John. 7. 7.

John. 16. 8.

John 14
1. 1. 1. 1.
1. 1. 1. 1.

...the things that are in the world, nor
if any man love the world, the love of the fa-
ther is not in him.

Math. 10. 10.

Workmen of the world, be ye
wise as serpents, and simple as doves.
For ye shall be hated of all men for my name's sake.
But he that shall endure to the end, shall be saved.
And think, how much better it is to be
loved in the Church of God, for the sal-
vation of our soules, deserve the same affliction
and appoynted them for their paines, and there-
fore we should gladly behold it.

Job. 1. 7.

Acts. 12. 2.

Wormes. The Palmer Worme, the caterpillar, the
Grashopper, the Caterpillar, and such like,
devouring the fruites of the earth, doe trouble and
stirre us to repentance; seeing they are sent of
God as plague us for our sinnes. When we
take small Wormes in our handes, then we are to
remember, that God needeth no greater nor
mightier soldiers, to tame the proudest princes
upon the earth.

Gen. 1. 1.

Yokes. When we see cattell and horses, strong, young,
and laden byake their yokes, and labour
then we are to consider the great yoke of our
sinnes.

The Lay-mans Letters.

people, who being exalted in honour, and abounding
being in wealth, though they knowe the will of
the Lord, and the iudgements of their God, yet
can not submit their neckes to the yoke of the
Lord, or be subject to his discipline: yet is his
yoke very sweete, and the burthen which he lay- Mark. 11.
eth upon his very light. When wee see yokes
very strong, great, and heavy, consider howe for Adam. 15. 10
cattell to beare: Then are wee to remember, to 35.
give God thanks for his greates mercy
to vs Christians, in deliuering of
vs, and setting free from
the yoke of the
Law.

FINIS.



ARITHMETICALL QUESTIONS,

TOUCHING

The Buying or Exchange of Annuities; Taking of Leases for Fines, or yearly Rent; Purchase of Fee-Simples; Dealing for present or future Possessions; and other Bargaines and Accounts, wherein allowance for disbursing or forbearance of money is intended;

Briefly resolved, by means of certain Breuiats,

Calculated by R. W. of London, practitioner in
the Arte of NUMBERS.

*Examined also and corrected at the Presse, by
the Author himselfe.*



LONDON,
Printed by H. L. for Richard Redmer; and are to be solde
at his Shoppe at the West-dore of S. Paules, at the
Signe of the Starre. 1613.